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Presbyterian Church in the
U.S.A. Synod of Baltimore.
Minutes of the Synod of
Baltimore
1895 - 1904

MINUTES

OF THE

FIFTIETH ANNUAL SESSION

OF THE

SYNOD OF BALTIMORE

HELD IN

AISQUITH STREET CHURCH,

BALTIMORE, MD.

OCTOBER 17-19, 1904.

WITH AN APPENDIX.

Published by Order of the Synod Under the Direction of the Stated Clerk.

BALTIMORE, 1904:
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OFFICERS OF THE SYNOD.

MODERATOR.

REV. JAMES E. MOFFATT, D. D., *Presbytery of Baltimore.*

STATED CLERK AND TREASURER.

REV. N. H. MILLER, D. D., *Presbytery of Washington City.*
1347 Corcoran St., Washington, D. C.

PERMANENT CLERK.

REV. JAMES M. NOURSE, *Presbytery of Washington City.*

TEMPORARY CLERK.

REV. WESLEY M. HYDE, *Presbytery of Baltimore.*

STANDING COMMITTEES.

1. SYSTEMATIC BENEFICENCE.—Revs. S. Beattie Wylie, Duncan M. Buchanan, D. W. Skellinger; Elders Isaac Baird, Charles B. Bailey, J. N. Wiley.

2. SYNODICAL SUSTENTATION.—Revs. Wm. H. Logan, B. F. Bittinger, E. H. Robbins; Elders John P. Ammidon, W. K. Crosby, Wm. Ballentine.

3. HOME MISSIONS.—Revs. J. B. Turner, Wallace Radcliffe, Donald Guthrie; Elders John McKenzie, E. G. Polk, T. F. Sargent.

4. FOREIGN MISSIONS.—Revs. John T. Stone, John McElmoyle, Teunis S. Hamlin; Elders John Abercrombie, C. H. Carrington, Theo. F. Clark.

5. EDUCATION.—Revs. Wm. Hart Dexter, DeWitt M. Benham, W. F. Dickens Lewis; Elders E. S. Eichelberger, W. S. Prickett, M. T. Hyer.

6. CHURCH ERECTION.—Revs. W. T. M. Beale, R. A. Davison, J. F. Jennison; Elders H. M. Simmons, John A. Nicholson, Edward H. Crumpton.

7. MINISTERIAL RELIEF.—Revs. James T. Marshall, F. H. Moore, J. E. Moffatt; Elders Daniel McFarland, M. D., Robert H. Smith, M. D. Crossan.

8. PUBLICATION AND SABBATH SCHOOL WORK.—Revs. Carl W. Scovel, R. L. Hallett, Edward Warren; Elders F. W. Lang, W. H. H. Smith, C. B. Turnbull.

9. FREEDMEN.—Revs. J. F. Grimke, Reuben H. Armstrong, Chas. L. Jefferson; Elders W. H. Cole, E. M. Finch, Geo. L. Baird.

10. College Board.—Revs. J. B. North, W. H. Stone, J. P. Campbell; Elders E. T. Duke, R. J. McKay, O. B. Brown.

11. Temperance.—Revs. T. W. Pulham, Thos. Chalmers Easton, T. Chalmers Potter; Elders N. O. Stokes, Nathaniel Pipino, A. R. Serven.

12. Religious Work in the Army and Navy.—Elders Gen. Chas. Bird, Greer A. Foote; Revs. Teunis S. Hamlin, J. R. Milligan, Geo. S. Bell.

13. Sabbath Observance.—Revs. J. Wynne Jones, Boudinot Seeley, Chas. Alvin Smith; Elders H. C. Ellison, Frank Haines, T. C. Stewart.

14. Young People's Societies.—Revs. John L. Allison, J. B. Turner, Geo. P. Wilson; Elders Joseph Crumlich, W. E. Marks, Wm. M. Terrell.

15. Evangelistic Work.—Revs. W. J. Rowan, T. Holmes Walker, Geo. P. Wilson; Elders Chas. B. Bailey, W. S. Prickett, P. B. Millikin.

16. Memorials.—Revs. Henry Branch, J. R. Milligan, N. H. Miller.

17. Narrative.—Revs. J. L. Allison, J. R. Henderson, T. Davis Richards.

MODERATORS SINCE 1893.

1894—Rev. Geo. O. Little, D. D., Washington City.

1895—Rev. Henry Branch, D. D., Baltimore.

1896—Rev. Joseph R. Milligan, New Castle.

1897—Rev. Charles B. Ramsdell, D. D., Washington City.

1898—Rev. E. H. Robbins, Baltimore.

1899—Rev. Wm. H. Logan, New Castle.

1900—Rev. Teunis S. Hamlin, D. D., Washington City.

1901—Rev. Frank E. Williams, Baltimore.

1902—Rev. Samuel W. Reigart, D. D., New Castle.

1903—Rev. Thos. Chalmers Easton, D. D., Washington City.

1904—Rev. James E. Moffatt, D. D., Baltimore.

STATED CLERKS OF THE PRESBYTERIES.

Baltimore—Rev. Henry Branch, D. D., Ellicott City, Md.

New Castle—Rev. J. R. Milligan, D. D., St. George's, Del.

Washington City—Rev. B. F. Bittinger, D. D., 638 F St., S. W., Washington, D. C.

MINUTES.

BALTIMORE, MD., October 17th, 1904.

Synod met in the Aisquith Street Church in this city and was opened with a sermon by the retiring Moderator, the Rev. Thos. Chalmers Easton, D. D., of the Presbytery of Washington City, from the text, Colossians 1: 24 "*Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for His body's sake which is the Church.*"

After the sermon Synod was constituted with prayer.

The following named Ministers and Ruling Elders were present at roll-call or reported later:

I. PRESBYTERY OF BALTIMORE—51.

MINISTERS.—John Lee Allison, Jonas Barclay, George S. Bell, DeWitt M. Benham, Henry Branch, Duncan M. Buchanan, Thos. T. Brown, James W. Campbell, T. Freeman Dixon, John W. Douglass, Thos. Chalmers Easson, Wm. L. Everitt, James Fraser, Donald Guthrie, Wesley M. Hyde, Joseph F. Jennison, J. Wynne Jones, Robert T. Kerr, Luther Martin, James W. McIlvain, James E. Moffatt, David T. Neely, Edwin D. Newberry, Edward H. Robbins, John R. Rosebro, Henry P. Saunders, Carl W. Scovel, Wilfred W. Shaw, Charles W. Sommerville, Thomas L. Springer, Vaclav Vanek, T. Holmes Walker, Richard L. Walton, Wm. H. Weaver, Jno. E. Wheeler, John P. Campbell, David Jamison, J. C. Yeakle, Wm. A. Price.

RULING ELDERS.—Robert Kinnear, Aisquith Street; Wm. M. Abbott, Annapolis; John A. Welsh, Babcock Memorial; W. W. Rihf, Bohemian and Moravian; J. P. Ammidon, Brown Memorial; Dr. C. W. Benson, Central; Henry S. Sohl, Covenant; H. A. Burroughs, Fulton Avenue; S. M. Rankin, Lafayette Square; Albert L. Gardiner, Northminster; Robert J. Kane, Second, Baltimore; C. B. Turnbull, Govanstown; John E. Davidson, Taneytown.

II. Presbytery of New Castle—30.

Ministers.—Frank B. Davis, Josiah L. Estlin, Joel S. Gilfillan, Robert L. Hallett, John R. Henderson, W. F. Dickens Lewis, William H. Logan, Thomas A. McCurdy, James T. McLean, Joseph R. Milligan, John McElmoyle, Francis H. Moore, Thos. Chalmers Potter, Samuel W. Reigart, Wm. J Rowan, Henry Rumer, C. Morton Sciple, Boudinot Seeley, Frank E Williams, S. Beattie Wylie, Jos. B. Turner.

Ruling Elders.—J. E Sadler, Delaware City; Geo. W. Steele, Head of Christiana; George J. Chandler, Lower Brandywine; Dr. W. J. Kinnear, Pencader; E. G. Polk, Rehoboth, Md., A. L. Duyckinck, West Nottingham; F. M. Slemmons, Wicomico; Wm. Stewart, Zion; J. J. Hayes, Central.

III. Presbytery of Washington City.—40

Ministers.—William C. Alexander, James H. Bradford, Edward H. Bronson, Robert A. Davidson, Thomas C. Easton, William H. Edwards, Albert Evans, Teunis S. Hamlin, E. Lawrence Hunt, J. Garland Hamner, W. J. Hutchison, Joseph T. Kelly, J. P. E Kumler, Donald C. McLeod, N. H. Miller, James M. Nourse, Wallace Radcliffe, Charles B. Ramsdell, T. Davis Richards, Stephen W. Righter, Charles Alvin Smith, Walter H. Stone, William T. Thompson, George P. Wilson, W. H. Dexter, D. W. Skellinger, French W. Fisher.

Ruling Elders.—Wm. J. Allen, Falls Church; E. K. Mitchell, Manassas; E. V. Crittenden, Takoma Park; J. M. Foster, Assembly; F. L. Moore, Covenant; M. T. Hyer, Eastern; Dr. W. H. H. Warman, Fourth; Geo. P. Rohrer, Metropolitan; W. M. Sommerville, Washington Heights; Henry G. Kimball, Western; Brooke Vincent, Darnestown; Lyster H. Dewey, Gunton-Temple Memorial; W. A. Hendrick, West Street.

Total attendance, 121.

Officers Chosen.

Rev. James E. Moffatt, D. D., of the Presbytery of Baltimore, was elected Moderator.

Rev. N. H. Miller, D. D., of the Presbytery of Washington City, was re-elected Stated Clerk for the term of three years. Rev. Wesley M. Hyde, of the Presbytery of Baltimore, was elected Temporary Clerk.

Arrangements.

The Committee of Arrangements recommended the adoption of the docket as presented by the Stated Clerk, and already in the hands of the members.

Monday, October 17.

8.00 P. M. Opening Services—Sermon by the retiring Moderator, the Rev. Thomas Chalmers Easton, D. D.
Roll Call.
Elect Moderator (Presbytery of Baltimore).
Elect Stated Clerk for three years.
Elect Temporary Clerk.
Report of Committee of Arrangements.
Adjournment.

Tuesday, October 18.

9.30 A. M. Half-Hour Devotional Services.

10.00 A. M. Reading Minutes of open session.
Appoint Committees.
On Bills and Overtures; Judicial Cases; Finance; Minutes of the General Assembly; Presbyterial Minutes; Synodical Sermon, 1905, (Minister from Presbytery of Baltimore); Narrative for 1905; Standing Committees and Rules; Leave of Absence.
Reception of Communications.
Treasurer's Report, Statistical Reports of Presbyteries, etc.
Appoint place of next Stated Meeting (Presbytery of New Castle).

10.20 A. M. Systematic Beneficence. Report by Rev. Duncan M. Buchanan, Chairman.

10.50 A. M. Church Erection. Report and address by the Chairman, Rev. R. A. Davison, D. D.

11.20 A. M. Religious Work in the Army and Navy. General Charles Bird, U. S. A., Chairman.

11.45 A. M. Ministerial Relief. Report by Rev. F. H. Moore, D. D. Address by Rev. B. L. Agnew, D. D., Secretary of the Board.

12.30 P. M. Recess.

2 30 P. M. Freedmen. Report by Rev. Charles L. Jefferson, D. D. Address by J. P. E. Kumler, D. D., a former Member of the Board.

3.00 P. M. Synodical Sustentation. Report by the Chairman, Rev. Wm. H. Logan.

Home Missions. Report by Rev. Wallace Radcliffe, D.D., Chairman.
Address by Rev. W. Merle Smith, D. D., of New York.

4.45 P. M. Narrative. Rev. Joseph T. Kelley, D. D., Chairman.

5.15 P. M. Recess.

8.00 P. M. Synodical Sermon by Rev. Wallace Radcliffe, D. D. Subject: "The Apostolicity of Presbyterianism."
The Administration of the Sacrament of the Lord's Supper.
Adjournment.

WEDNESDAY, OCTOBER 19.

9.30 A. M. Reading Minutes of yesterday's sessions. Reports of Committees; Presbyterial Minutes; Judicial Cases; Finance; Minutes of the General Assembly; Synodical Sermon.

10.00 A. M. Foreign Missions. Report by Rev. John McElmoyle, Chairman.

10.20 A. M. "The Forward Movement." Address by Rev. Elliott Field.

10.40 A. M. Temperance. Report by Rev. T. Chalmers Potter, D. D. Address by Rev. A. R. Van Fossen, Member of the Assembly's Committee.

11.10 A. M. Education. Report by Rev. DeWitt M. Benham, Ph. D. Address by Rev. E. B. Hodge, D. D., Secretary of the Board.

11.50 A. M. Prayer Service. Leader to be named. Recognition of the Fiftieth Anniversary of the organization of the Synod. Remarks by Rev. Joseph T. Smith, D. D., and Rev. B. F. Bittinger, D. D., who were present at the organization, and others, with prayers of thanksgiving.

12.30 P. M. Recess.

2.00 P. M. Sabbath Observance. Report by Rev. James McLean, Chairman.

2.20 P. M. Evangelistic Work. Report by Rev. T. Holmes Walker, Chairman.
Address by Rev. S. S. Palmer, D. D., Columbus, Ohio.

3.20 P. M. College Aid. Report by Rev. W. H. Stone, Ph. D., Chairman.
Address by Rev. Henry C. Minton, D. D , of Trenton, N. J.

4.00 P. M. Young People's Societies. Report by Rev. Geo. P. Wilson, D. D., Chairman.

4.20 P. M. Sabbath School Work. Report by Rev. W. J. Hutchinson, Ph. D., Chairman.

4.45 P. M. Report of Committee on Standing Committees and Rules.
Report of Committee on Leave of Absence.

5.00 P. M. Recess.

8.00 P. M. Missions. Meeting in charge of Woman's Synodical Societies
Address by Mr. Robert E. Speer, Secretary to the Foreign Board.
Collection taken for work of the Societies.
Formal adjournment.

Synod adjourned to meet tomorrow morning at 9 30 o'clock. Closed with prayer.

TUESDAY, October 18th, 1904.

Synod met in the Aisquith Street Church at 9.30 a. m. One-half hour was spent in Devotional Exercises, led by Rev. Tennis S. Hamlin, D. D.

The Minutes of the opening session—last evening—were read and approved.

COMMITTEES.

The Moderator appointed the following committees:

BILLS AND OVERTURES.—Revs. T. Chalmers Easton, George S. Bell, W. J. Rowan; Elders A. L. Jackson, E. K. Mitchell, A. L. Duyckinck.

JUDICIAL CASES.—Revs. Donald Guthrie, Thos. A. McCurdy, S. W. Richter; Elders S. M. Rankin, E. V. Crittenden, George J. Chandler.

FINANCE.—Elders J. P. Ammidon, E. G. Polk, M. L. Hyer.

MINUTES OF GENERAL ASSEMBLY.—Revs. T. Holmes Walker, Tennis S. Hamlin, A. N. Keigwin.

MINUTES OF THE PRESBYTERY OF BALTIMORE.—Revs. J. S. Gilfillan, Geo. P. Wilson; Elder F. M. Slemmons.

MINUTES OF THE PRESBYTERY OF NEW CASTLE.—Revs. R. P. Kerr, C. B. Ramsdell; Elder C. R. Turnbull.

Minutes of the Presbytery of Washington City.—Revs. S. W. Reigart, T. Freeman Dixon; Elder J. J. Hays.

Synodical Sermon, 1905.—Revs. DeWitt M. Benham, J. T. Kelly, J. L. Estlin.

Narrative, 1905.—Revs. J. L. Allison, J. R. Henderson, T. D. Richards.

Standing Committees and Rules.—Revs. N. H. Miller, Henry Branch, J. R. Milligan.

Leave of Absence.—Revs. W. W. Shaw, B. F. Davis; Elder W. J. Allen.

To Audit Sustentation Fund.—Elders F. L. Moore, J. J. Hays.

Communications.

The report of the Treasurer was received and referred to the Committee on Finance.

The report of the Woman's Synodical Home Missionary Society was received and referred to the Committee on Home Missions.

The Statistical Reports of Presbyteries

were presented and accepted, as follows:

I. Presbytery of Baltimore.

The Presbytery of Baltimore would respectfully report to the Synod of Baltimore:

Ministers, 60; Elders, 250; Deacons, 142; Communicants, 11,750; Sunday School Officers and Teachers and Scholars, 11,984: Licentiates, 1; Candidates, 17; Churches, 66.

Officers.—Moderator, Rev. DeWitt M. Benham, Ph. D., "The Cecil," Baltimore, Md.; Stated Clerk and Treasurer, Henry Branch, Ellicott City, Md.

Chairmen of Committees.—Home Missions, Rev. D Guthrie, D.D., 808 Park Ave., Baltimore; Foreign Missions, Rev. J. T. Stone, 1316 Park Ave., Baltimore; Sustentation, Rev. E. H. Robbins, D. D., 1815 Edmondson Ave., Baltimore; Education, Rev. DeWitt M. Benham, Ph. D., "The Cecil," Baltimore; Ministerial Relief, Rev. J. E. Moffatt, D. D., Cumberland, Md.; Publication and Sunday School Work, Rev. C. W. Scovel, 2300 Madison Ave., Baltimore; Church Erection, Rev. J. F. Jennison, Station G, Baltimore; Freedmen, Rev. E. F. Eggleston, 623 W. Lanvale St., Baltimore; Aid for Colleges, Rev. J. P. Campbell, D. D., 1728 N. Broadway, Baltimore; Temperance, Rev. Thos. W. Pulham, 1130 East Ave., Baltimore; Young People's Societies, Rev. J. L. Allison, D. D., 1527 W. Fayette St., Baltimore; Historical Collections

and Carter Library, Rev. H. Branch, Ellicott City, Md.; Bible Society, Rev E. D. Newberry, 2427 E. Preston St., Baltimore; Tract Society, Rev. J. Wm. McIlvain, D. D., 512 Park Ave., Baltimore; Religious Instruction in the Army and Navy, Rev. G. S. Bell, Annapolis, Md ; Systematic Beneficence, Rev. D. M. Buchanan, 525 N. Carrollton Ave., Baltimore.

Ministers Received.—Jas. I Campbell, from Carlisle Presbytery, April 19, 1904.

Licentiate Received.—R. Lee Walton, from East Hanover Presbytery, April 20, 1904.

Ordained and Installed.—R. Lee Walton, Ashland Church, April 29, 1904.

Ordained.—W. P. Shriver, May 12, 1904.

Installed.—J. S. Conning, Reid Memorial, Baltimore, May 19, 1904.

Resigned.—T. T. Brown, Relay, April 19, 1904; J. S. Malone, Hampden, September 12, 1904; F. L. Greene, Walbrook, October 4, 1904; W. M. Hyde, Franklinville and Fallston, October 18, 1904.

Dismissed.—O. Hemstreet, to Presbytery of Albany, April 4, 1904; F. E. Williams, to Presbytery of New Castle, April 18, 1904; T. T. Brown, to Presbytery of East Florida, April 18, 1904; W. P. Shriver, to Presbytery of New York, June 21, 1904; J. I. Campbell, to Presbytery of Chester (American Reformed), June 21, 1904; J. S. Malone, to Presbytery of Ebenezer, September 12, 1904; Wm. Caldwell, to Presbytery of Fort Worth, October 3, 1904; A. J. Quick, to Presbytery of Lehigh, October 3, 1904; H. A. Grubbs, to Presbytery of Philadelphia, October 4, 1904; Wesley M. Hyde, to Presbytery of Huntington, October 18, 1904.

Deceased.—Rev. E. D. Finney, Bel Air, June 13, 1904, in the 79th year of his age; Rev. R. H. Williams, D. D., Walbrook, August 18, 1904, in the 70th year of his age.

Churches Organized.—Reid Memorial, Baltimore, April 29, 1904; White Hall, Harford Co., Md., October 14, 1904.

Church Dissolved.—Mill Run, Anne Arundel Co., Md., April 19, 1904.

Name of Church Changed—Boundary Avenue to Northminster, Baltimore, April 19, 1904.

HENRY BRANCH, *Stated Clerk.*

II. Presbytery of New Castle.

The Presbytery of New Castle reports to the Synod of Baltimore as follows:

Ministers, 45; Churches, 57; Elders, 199; Deacons, 22; Communicants, 7,002.

Officers.—Moderator, Rev. W. J. Rowan, Ph. D., Newark, Del.; Stated Clerk and Treasurer, Rev. J. R. Milligan, D. D., St. George's, Del.

Chairmen of Standing Committees.—Home Missions, Rev. T. A. McCurdy, D. D.; Sustentation, Rev. W. H. Logan; Foreign Missions, Rev. John McElmoyle; Education, Rev. W. F. Dickens Lewis; Publication and Sunday School Work, Rev. R. L. Hallett; Ministerial Relief, Rev. F. H. Moore, D. D.; Church Erection and Manses, Rev. J. L. Estlin, D. D.; Aid for Colleges, Rev. J. B. North, LL. D.; Freedmen, Rev. J. D. Blake; Sessional Records, Rev. W. L. Freund; Temperance, Rev. T. Chalmers Potter, D. D.; Young People's Societies, Rev. J. B. Turner; Systematic Beneficence, Rev. S. Beattie Wylie; Credentials and Supplies, Rev. J. R. Milligan, D. D.; Defense Before Other Judicatories, Rev. T. A. McCurdy, D. D.

Ministers Received.—Rev. F. E. Williams, from Presbytery of Baltimore, April 19, 1904; Rev. Samuel Polk, from Presbytery of Philadelphia (North), October 4, 1904.

Ordained and Installed.—Boudinot Seeley, Jr., East Lake, Wilmington, October 20, 1903.

Ordained.—Victor Bucher, April 19, 1904.

Installed.—Rev. H. W. Miller, Bridgville and Farmington, October 22, 1903; Rev. Elliot Field, Felton, October 29, 1903, Harrington, October 30, 1903; Rev. B. Frank Davis, Port Penn, November 3, 1903; Rev. Chas. S. Stevens, Wilmington, First, May 2, 1904; Rev. F. E. Williams, Lewes, May 4, 1904.

Pastoral Relations Dissolved.—Rev. N. F. Stahl, Delaware City, January 8, 1904; Rev. J. F. Matheson, Pitts Creek, August 1, 1904.

Dismissed.—Rev. N. F. Stahl, to Presbytery of Lackawana, January 8, 1904; Rev. J. F. Matheson, to Presbytery of South Carolina, Presbyterian Church in the U. S.; Rev. Victor Bucher, to Presbytery of Pittsburgh, August 1, 1904; Rev. Kent M. Bull, to Presbytery of Westminster, September 19, 1904.

Candidates Received and Licensed.—Greer A. Foote, from Presbytery of St. Clairsville; Wm. H. Topping, from Presbytery of New Brunswick, October 4, 1904.

Candidate Taken Under Care of Presbytery.—Wm. Crosby Ross, West Church, Wilmington, August 1, 1904.

Deceased.—Rev. James L. Valandigham, D. D., LL. D., April 15, 1904.

Respectfully submitted,

J. R. MILLIGAN, *Stated Clerk.*

III. PRESBYTERY OF WASHINGTON CITY.

The Presbytery of Washington City reports to the Synod of Baltimore that it consists of 51 ministers, and has under its care 32 churches, connected with which are 9,017 communicants, 169 ruling elders, 114 deacons, 5 candidates, 1 local Evangelist, and a Sabbath School membership of 8,559.

Officers.—Moderator, Wallace Radcliffe, D. D., LL. D.; Stated Clerk and Treasurer, B. F. Bittinger, D. D.; Permanent Clerk, Rev. Charles Alvin Smith.

Chairmen of Standing Committees.—Sustentation, Rev. B. F. Bittinger; Home Missions, Rev. Wallace Radcliffe; Foreign Missions, Rev. Teunis S. Hamlin; Education, Wm. Hart Dexter; Church Erection, Rev. Robert A. Davison; Freedmen, Rev. Francis J. Grimke; College Board, Rev. Walter H. Stone; Ministerial Relief, Rev. James T. Marshall; Temperance, Rev. T. Chalmers Easton; Systematic Beneficence, Rev. Daniel W. Skellinger; Sabbath School and Publication, Rev. Wm. J. Hutchison; Young People's Societies, Rev. Geo. P. Wilson; Vacancy and Supply, Rev. Geo. O. Little; American Bible Society, Rev. Joseph T. Kelly.

Ministers Received.—Rev. Albert Evans, from the Presbytery of Rochester, December 7, 1903; Rev. Edwin H. Bronson, from the Presbytery of Long Island, April 7, 1904.

Ministers Installed.—Rev. Albert Evans, pastor of Metropolitan Church, Washington, D. C., December 18, 1903; Rev. Edwin H. Bronson, pastor of Lewinsville and Vienna Churches, Va., April 28, 1904.

Ministers Released.—Rev. Asa S. Fiske, D. D., from pastorate of Gunton Temple Memorial Church, Washington, D. C., June 6, 1904; Rev. Gerhart A. Wilson, D. D., from pastorate of Western Church, Washington, D. C., September 26, 1904.

Ministers Dismissed.—Rev. Gerhart A. Wilson, D. D., to the Presbytery of Boston, September 26, 1904.

Died.—Rev. James W. Russell, at Washington, D. C., May, 1904.

Respectfully submitted,

B. F. BITTINGER, *Stated Clerk.*

A Memorial concerning an Education Bill in England was presented and referred to the Committee on Bills and Overtures.

The Stated Clerk reported that the Minutes of Synod of 1902 and 1903 had been approved by the General Assembly without exception.

Rev. DeWitt M. Benham announced the death of Elder Edmund F. Witmer, of the First Church of Baltimore, an elder of wide acquaintance, and one of marked influence. Dr. Benham was requested to lead in prayer.

Standing Committee on Memorials.

Rev. Henry Branch, D. D., offered the following resolution, which was adopted :

Resolved, That it be the regular Order of the Day, immediately after reading the Narrative on the State of Religion, to hear breif Memorials of Members who have died during the year, as may be sent down by the Presbyteries.

That a Standing Committee on Memorials be appointed to prepare such memoranda as may properly be inscribed on a Memorial Page, to be specially reserved in the printed Minutes.

That the Stated Clerk be instructed to reserve such a page and digest such matter as may be furnished by this Committee and publish with the proceedings each year.

Wilson College.

The Committee of Visitation to Wilson College made the following report, which was accepted, and the Stated Clerk was directed to have the report printed.

Your Committee would respectfully report that two of its three members, Rev. Thomas A. McCurdy and Rev. A. S. Fiske (the third, Elder Charles W. Benson, M. D., having been disabled by illness), executed their commission on the sixth, seventh and eighth days of May, 1904. They found the Institution delightful for situation and in a healthful and prosperous condition, under the wise, careful and energetic administration of its new President, Dr. M. H. Reaser. He is effectively seconded by the new Dean of the Faculty, Miss Pugsley, and by a force of instructors numbering thirty-one members, who seem well equipped for, and zealous in, their duties. The Institution has a charming Campus of thirty acres, occupied by eleven collegiate and

residential structures, fairly well adapted to their uses. A quiet rivulet flanks it on one side, affording safe boating facilities to the collegians. Across the stream lies a fine farm of 200 acres, which is rented by the College and provides fresh supplies of many kinds for its tables. The Dining Hall accommodates amply the entire college community, and its tables are abundantly spread with well prepared, well served, appetizing and healthful fare.

The students number 332, all save about fifty being in the regular college course. It is the wise purpose of the administration to dispense with the Preparatory Department as soon as may be, so putting the institution into the full rank of a College, pure and simple.

The physical condition of the student body is fine. A spirit both merry and studious is manifest on every hand. Out-of-door games, full of fun, vim and strenuosity, gymnasium exercises, boating and walks through inspiring scenery, contribute to health and physical development. Golf Links are in process of preparation. General healthfulness is chronic at Wilson!

There is very little trouble in maintaing order and discipline among the class of young ladies at this Presbyterian College. The atmosphere of the homes from which they come and of the college itself, assure the self-respecting decorum and the studious devotion of its students.

A Literary and Rhetorical Contest, consisting of Essays, Recitations and Debate, between elected representatives of the two Literary Societies, to one or other of which all the young ladies belong, was highly creditable to all concerned, as regards good English style, good thinking and critical keenness as well as poise in the presence of judges and audience.

In the class rooms we found a free atmosphere of cordial good feeling between instructors and their classes; an evident living interest in the subjects studied and enthusiasm in their work. A full tide of question and answer, objection and explanation, put both teacher and taught on her mettle. Very interesting first hand Microscopic work in the departments of Animal and Vegetable Biology, with exquisite drawings, showed both the enthusiasm and the skill of the young investigators.

The Moral and Religious attitude of the College is worthy of all commendation. The entire college community attends cordially morning and evening devotions with reverent attention, and Sabbath worship regularly at the churches of their choice. All are enrolled in sections for systematic study of the Bible, under the able and inspiring direction of Rev. J. G. Reaser, the venerable father of the President, who has arranged an admirable four years' course of study, covering the whole Scripture, bringing into constant view the mutual relations

of the Old Testament and the New, and enforcing the practical bearings of all revealed truth upon character and life. These Bible studies are pursued with avidity by the young women. There is no shirking of attendance, no voting them a bore or a perfunctory form.

Social relations between students and between students and Faculty are most free, courteous, cordial and wholesome. The Presidential residence is the scene of frequent and happy resort and re-union of groups and classes. Relations between the fair city and its Woman's College are all that could be desired. It is even confidently expected that the city will soon divert one of its most important streets so that it shall skirt instead of bi-secting the Campus, greatly adding to the privacy, the convenience and the beauty of the college situation.

The college "plant" is of $250,000 estimated value, and consists of the Campus and buildings as already stated. A new and fine building, "Thomson Hall," has been completed during the current year, containing an elegant and commodious Auditorium for public gatherings for Worship, Commencement Exercises and other occasions. Miss Anne, Frank G. and Clarke Thomson, of Philadelphia, Pa., are the generous donors. We learn with great pleasure that just now the College has received a bequest of $60,000 from the estate of an appreciative citizen of Chambersburg, Mr. Lortz, who has recently deceased, for a Memorial Science Hall to cost $30,000, the balance to be an endowment for the same. It is surprising to your Committee that this institution has been, and is, able to carry on its great work from year to year without debt or crippling deficiency, maintaining an excellent Faculty and a high rank of scholarship, with no income save that derived from its students, while giving rooms comfortably furnished, light, heat, board and tuition at the remarkable cost of but Two Hundred and Seventy Dollars ($270) a year. Wilson College deserves and ought to get at once an income-bearing Endowment of $500,000 for more complete equipment in Library and in working apparatus, and in order to make more liberal provision for the salaries of her devoted and accomplished Faculty.

Wilson College is a strongly established, valuable and popular Presbyterian College, doing high-class work. It affords to the daughters of our families and churches, and of all families and churches, a safe and delightful place and curriculum for thorough and womanly culture. It should receive liberal benefactions to enable it to do a yet larger and finer service. We cordially commend it to the liberal patronage in students, and in generous gifts, of the Synod of Baltimore and of the Church at large.

Respectfully submitted,

A. S. Fiske, Chairman of Committee.

T. A. McCurdy.

Systematic Beneficence.

The Committee on Systematic Beneficence presented its report, which was accepted, and the evidence of the larger number of churches in which regular and systematic giving is practical, was noted with pleasure.

Church Erection.

The Standing Committee on the Board of Church Erection made its report, which was accepted.

The Board of Church Erection, as its name indicates, was originally designed to aid weak congregations in the erection of houses of worship, and for many years confined its operations to this one object. Of late years it has enlarged its sphere of operations by assisting feeble churches in the erection of manses. In addition to its original function of assisting in building churches now represented by its General Fund, it has now five distinct loan funds, amounting to $400,000, the most of which is distributed in small loans in every part of the land. It has $150,000 invested for revenue. It holds trust funds to the amount of $50,000, for which annuities are paid. It maintains insurance policies amounting to $2,500,000. It holds mortgages for $2,000,000 upon 4,000 properties. It may be said that this Board combines in its various operations of the functions not only of the almoner of contributing churches, but also the functions of a trust company. During the sixty-one years of its existence this Board has distributed over $4,000,000, and assisted in the erection of over 7,000 churches. This is a noble record and shows what our great church has done to spread Presbyterianism throughout our land, and thus to build up the church of God on this continent.

The work of this Board does not appeal to us as some of the other Boards of our church. Its work is quiet and prosaic. It deals with the material and business life of the church, and yet its work is vital to the best interests of the church. No church organization can long sustain itself without a building of its own in which to meet, and this Board acts as a spur to incite congregations to arise and build. The Board's donation is the last, and is given on the condition that it frees the church from all indebtedness. Under this plan Presbyterian Churches over this land have been built at a cost of over $20,000,000. In the territory covered by this Synod, viz., Maryland, Delaware, Eastern Virginia and the District of Columbia, since the organization of this Board, over 100 churches have been built by its aid, which has amounted to $60,000.

The Synod of Baltimore has at present 154 churches. Of these 111 contributed to this Board during the year, amounting to $1,800. Of this

amount the Presbytery of Baltimore sent $500; the Presbytery of New Castle sent $300, and the Presbytery of Washington City sent $900. The Synod has drawn from the funds of the Board $1,000, leaving a net gain of $800 for the general work of the Board. This seems to be a small amount from the wealthy Synod of Baltimore.

Without making any specific recommendations, the Committee would urge upon all the members of the Synod to acquaint themselves with the work of this Board and to urge its claims upon all our people.

R. A. DAVISON, Chairman.

ARMY AND NAVY.

The Committee on Religious Work in the Army and Navy made a report, which was accepted.

The Committee on Religious Work in the Army and Navy of the Synod of Baltimore, take pleasure in rendering the following report:

At Fort DuPont, Delaware, Rev. Samuel H. Bell, Chaplain of the United States Army, is stationed, who reports that he is performing the regular duties of a chaplain in the army, but is handicapped to a great extent, owing to there not being suitable places to hold religious services. He hopes that in the near future better accommodations will be furnished him. A large number of the men from Fort DuPont attend the various churches in Delaware City. The ladies of the Woman's Christian Temperance Union have provided attractive rooms in Delaware City for the men when they visit there on pass. Efforts are being made by the Interstate Young Men's Christian Association to re-establish the Young Men's Christian Association at Fort DuPont in the near future.

Rev. Henry A. Brown, Chaplain of the United States Army, is stationed at Fort McHenry, and, as the Committee understands, has charge of the spiritual welfare of the various fortifications in Baltimore Harbor. In addition to his work at Fort McHenry, excellent work is being done by the Christian Endeavor Societies of the City Union of Baltimore, to which the Chaplain gives a hearty support. Their work consists of a preaching service by one of the ministers from Baltimore on Tuesday evening, while the singing is provided for by the Young People. While the Presbyterians have no definite work at Fort McHenry, they take a leading part in this Tuesday evening service. The other fortifications in Baltimore Harbor are so remote from the City that religious organizations from there are not able to visit them, and therefore they must depend upon the religious service conducted by Chaplain Brown.

There is stationed at the Naval Academy, Annapolis, a naval chaplain, who conducts services for the officers and mid-shipmen. It is

reported by Rev. George S. Bell, a member of this Committee, that no active religious work is done among the many marines and sailors stationed at the Naval Academy. Rev. Mr. Bell reports, that under strained conditions, quite a large number of mid-shipmen are permitted to attend the various churches in Annapolis under the escort of an officer. There is also a very active Young Men's Christian Association in the Academy consisting, I understand, of about one hundred or more of the mid-shipmen. They hold a religious service every Snnday evening at five o'clock, which is well attended. In addition, several Bible classes are held during the week, conducted by the mid-shipmen themselves.

There are within the Presbytery of Washington two garrisons, Fort Myer and Washington Barracks, connected with the army and marine barracks and navy yard. Rev. Charles C. Pierce, Chaplain of the United States Army, is stationed at Fort Myer, and conducts a regular religious service there. In addition to his services, the Fort Myer Christian Endeavor Union conducts a service, which is attended by Chaplain Pierce on Sunday evening. These meetings have been conducted for the last nine or ten years, and have been most helpful to the soldiers stationed at Fort Myer. The Young Men's Christian Association at Washington, D. C., is now establishing a Young Men's Christian Association at Fort Myer, which has the hearty approval of Chaplain Pierce.

At Washington Barracks, which is now undergoing reconstruction, there is no Chaplain, nor is any definite work being carried on by any Christian organization from the City. On its completion, I have no doubt that some of the young people's organizations in the City will conduct regular services at such times as the commanding officer will designate.

There is no religious work being done at the Marine Barracks or Navy Yard excepting by a few Christian women of the City.

The members of the Committee have corresponded with the various Chaplains belonging to the Presbyterian Church throughout the army, asking if anything can be done by the Presbyteries or Synods to help them in their work. Replies have been received from two of these Chaplains, one was from Chaplain Griffes, at Fort Riley, Kansas, asking to be supplied with a number of gospel hymn books with notes. After some correspondence with Chaplain Griffes, the matter was referred to the Army and Navy League, which organization consists of the officers' wives of the army and navy, who are banded together for the purpose of suppling to the army and navy Bibles, hymn books, musical instruments and such other articles that will add to the comfort of the soldiers and sailors in garrison and on board ship. The hymn books asked for by Chaplain Griffes were supplied to him by the Army and

Navy League. The other reply was from Chaplain Barton Perry, of the United States Army, stationed at Alcatraz Island, Harbor of San Franciso, who reports that he is conducting services, not only at Alcatraz Island, but also other garrisons in the Harbor of San Francisco. He also asks that he may be supplied with a number of army and navy song books, which are published by the International Committee of the Young Men's Christian Association at New York. This matter will be referred to the ladies of the Army and Navy League, who no doubt will furnish the hymn books that Chaplain Barton Perry requires.

While this report does not show that there is much religious work being done at the stations of the army and navy within Baltimore Synod, yet it is believed the work done at these stations in this Synod will compare favorably with that which is being done at the army and navy stations in other Synods in the country.

I should have reported in the head of Religious Work at the Military Garrisons in Baltimore Harbor, that the Interstate Young Men's Christian Association are arranging to locate a secretary to carry on association work at these garrisons.

Respectfully submitted,

CHARLES BIRD, Chairman.

BIBLE SOCIETY.

Rev. L. T. Wideman, of the M. E. Church, Agent of the Maryland Bible Society, addressed the Synod on the claims of the Bible Cause. The following resolution was adopted:

Resolved, That the Synod has heard with pleasure the presentation of the Bible Cause by Rev. L. T. Wideman, Agent of the Maryland Bible Society.

That we commend this Cause to the liberal support of all our churches, and in view of its heavy debt in the National Society and its loss of income by our Maryland Society, we urge increased liberality to meet these emergencies.

That our churches contribute through their own Home Societies, which contribute of their surplus to the National Society.

CHURCH ATTENDANCE OF NAVAL CADETS AT ANNAPOLIS.

The Committee on the Attendance of Cadets at the Naval Academy made a report, which was received, and the Committee continued. A resolution was presented giving further instructions to the Committee; pending its adoption it was referred to a special Committee composed of Revs. T. A.

McCurdy, Wm. J. Rowan and J. Wm. McIlvain. This Committee reported the following, which was adopted:

The Committee to which was referred the pending resolution in the matter of Mid-shipmen in the Naval Academy at Annapolis, Md., would report as follows, viz. :

Resolved, 1st. That the Synod of Baltimore in session in Baltimore, Md., October 17-19, 1904, renew our protest to the Secretary of the Navy against rescinding of the privilege granted to the cadets of the Naval Academy in the "Regulations" for the interior discipline or government of the Naval Academy, 1895, paragraph 207, of attending the services on the Sabbath at some other place of worship in the town than the Chapel, that they prefer on the grounds of their religious faith.

Resolved, 2nd. That in making this protest, we stand unequivocally upon the rights of conscience which are guaranteed to all citizens of our Government.

Resolved 3rd. That in the event of an unsatisfactory response being made to our protest by the Secretary of the Navy, the Committee, of which the Rev. W. C. Alexander, D. D., is the Chairman, be, and they hereby are, directed to appeal, on behalf of the Synod, to the President of the United States, for an early and favorable response to our protest; and that the President be impressed of our insistence upon the protection in our rights of conscience, which are guaranteed to all citizens of our Government of which he is the Executive Head.

Ministerial Relief.

The Committee on Ministerial Relief made its report, which was accepted. Rev. B. L. Agnew, D. D., Secretary of the Board of Ministerial Relief, addressed the Synod. The report as presented is as follows:

The Board of Ministerial Relief, in its report to the last General Assembly, stated that 925 names were upon the roll for the year ending March 31, 1904, an increase of 22 names over the number reported at the close of the preceding year.

Although the Board met all obligations of every description, and appropriated $176,738.18 among the 925 recipients, and reported a cash balance of $862.50, yet we all regret to learn that the receipts for the year 1900-1904—not including the receipts for the Permanent Fund—were $35,306.82 less than the receipts for the preceding year, $232,315.59 having been received in the year 1902-1903, and $197,008.77 having been received in the year 1903-1904.

The report states that the average amount paid widows last year was $150; and, excluding the cost of the guests at the Merriman Home

and the Annuitants on the Honorably Retired Roll, the average cash payment last year was $166.

Your Committee believes that it expresses the earnest, mature conviction of the church when we declare that this average appropriation should be much greater than it now is; and although this average small amount has often made the difference between absolute want and anxiety, and economical, modest independence, yet many of you brethren have privately increased the resources of not a few of the recipients of this fund, on account of your personal knowledge of the insufficiency of the grant to meet this peculiar and exceptional conditions.

The main reliance for increased resources is to be placed upon the contributions from the churches. Of the $176 738.18 appropriated to beneficiaries during the year 1903-1904, $87,720.22, or almost one-half of the entire amount of the appropriation for this purpose, came from the churches.

It is with deep gratitude that your Committee is able to report that not only is our Synod one of the five Synods in the entire church which has given more to the Board than it has drawn, but also that our contribution has increased from $3,232.00 in the year 1902-1903, to $3,438.01 in the year just closed; and moreover, in the average contribution per communicant, our Synod has advanced from the third position in the column to the second position. And yet, brethren, what is this advance? From 12.1 cents per member to 12 6 cents per member. Surely we are capable of giving a larger average than this. But from the very circumstances of the case, we brethren of the ministry cannot present this cause as it ought to be presented; and therefore the great importance of our eldership and laymen laying this cause to heart and working most devotedly for the increased efficiency of this sacred work, must be evident to all; and your Committee therefore recommends that our churches endeavor to increase the amount of their contributions, and that the Sessions of the Synod make every effort to inform their congregations concerning the importance and sacredness of the work of the Board, in order that we as a Synod may lighten the burdens, and increase the comforts of those who are now in the evening of life, but who, in the fullness of their strength, have borne the burden and heat of the day.

All of which is respectfully submitted,

F. H. Moore, Chairman.

Next Place of Meeting.

Synod accepted the invitation from the West Presbyterian Church of Wilmington, Delaware, of the Presbytery of New Castle, to hold its next meeting in that church. The Com-

mittee appointed to prepare a Standing Rule in regard to the time of meeting reported, recommending that Standing Rule No. 1 be changed to read as follows:

The Synod shall meet annually, on the fourth Monday of October, at the place appointed at the preceding meeting. Adopted.

At 12.30 o'clock the Synod took recess until 2.30 P. M.

At 2.30 P. M. Synod resumed business.

Freedmen.

The Standing Committee on Freedmen made a report, which was accepted, and the resolutions were adopted. Rev. J. P. E. Kumler, D. D., addressed the Synod on behalf of this Board. The following is the report:

Mr. Moderator, Brethren of the Synod of Baltimore: It is with unfeigned gratitude to God for past and His continual blessings upon this great work of the church, your Committee submit this brief report.

The importance of this work among ten millions of native-born American citizens, handicapped and dwarfed by the blighting and blasting effects of two hundred and fifty years of slavery, is apparent to us all.

While we cannot point to any remarkable achievements for the past year, yet we are glad to state that for the fifth time in regular succession the General Assembly's report shows that the Freedmen's Board closed the year without debt. At the same time, there has been extensive improvements to several of our education institutions, entailing an outlay of forty thousand dollars ($40.000).

We ought to say that those improvements were not the results of an increase in the churches' aid to this work.

We regret to say, that for the past two years, the churches in general have decreased in the amount given to this work. During this past year, the whole church fell back twenty-three hundred and twenty-two dollars ($2,322).

This, we hope, is not a fair index of the attitude of the church toward our great work among the Freedmen.

For, as never before, our church is called upon to aid this struggling people to rise into true Christian manhood and womanhood. As never before, these people are looking to the church to guide and mould a righteous public opinion in dealing with them, as a part of the one human race out of which "God hath made all nations."

Scholars, statesmen and politicians may be perplexed and confused as how best to deal with him as a citizen, but whatever be the opinions

of men concerning the rights and privileges of the Negro, it is clear that the church must carry to him the "Bread of Life."

We are occasionally asked, "Is Presbyterianism suited to the Negro?" Do they take to the Presbyterian Church?"

Why, the history of the growth of the Presbyterian Church in this country shows that there are more colored Presbyterians in forty years than there were whites, during the first one hundred years of the Presbyterian Church in this country.

Again, our statistics show that the average ingathering of the colored churches is greater than that of the white churches.

It is also true, that the average increase of the colored Presbyterian Church surpasses that of the colored churches of the other denominations. The percentage of increase of colored Presbyterians is greater than that of the Methodists and Baptists, the two denominations in which are the mass of the colored people.

These recruit from other branches of their denominations, while Presbyterian increase represents net gain to the cause of Christ.

For example, the average increase for our colored church during the year has been about six, while the Methodist has been only about one and a half.

The intelligent Negro is drawn to Presbyterianism, because of its republican form of government; its emphasizing of the ethical side of Christianity; its use of the simple Scripture terms as a condition of membership, and its attention to the need of an educated ministry, and the high value placed upon the sacredness of the marriage vow, and the sanctity of the home.

They are making slow but steady growth toward self-support, having given during the past five years $33,981, $37,262, $38,496, $40,634, $42,850, total $193,223.

This indeed, is not much, but when we remember the small wages for which they must labor, and the great sacrifice and self-denial they must undergo, it is heroic, and denotes hearts rich with the love of God, who will say, "They have done what they could." Have we?

Brethren, both the wonderful success of the past, and the multiplied pressing needs of these people, cry to us in pathetic and warning tones: "Come over into Macedonia and help us!"

If the Negro is subject to the Universal Law of Reversion to Type, by which the neglected shepherd dog degenerates into the original wild wolf of the prairies; if man neglected degenerates into the dehumanized savage of the lonely island. If, as the great Teacher, Jesus Christ, has said, "Whatsoever a man soweth, that shall he reap," then it is no wonder that we find so many of these wretched people, degenerated into bestial savages; smitten with moral degeneracy; filled with madness; dead of conscience; whose souls are run riot with vice, cruelty and death.

Without considering, who are responsible for the neglect and evil sowing, it is a dreadful fact, too patent to us all, that these people are in our very midst. These people, being our neighbors, even worldly wisdom dictates, that we give them our most earnest heed. That, whatever be the cost in ways and wealth; in money and means, we canst not afford, we dare not, we must not, leave them to themselves!

However far removed from us, they be in state and condition, we dare not leave them alone!

Smallpox may begin in the dens of poverty and vice, but it will not remain there; fire may break out in the hovels of the slums, but if left alone, it will erelong, destroy the palace on the avenue Sin is contagious; vice is no respector of persons. We must save and elevate these people, or they will degrade and destroy us.

But, as representatives of the life and spirit of Jesus Christ, who came to seek and save the lost; as those who have freely received "much," there are higher reasons why the church should, with renewed and unfaltering effort, give the gospel to these millions for whom Jesus died.

If the church's responsibilities is commensurate with her opportunities; if God will hold us accountable according as we have received; if the voice of opportunity is the voice of duty, and the voice of duty is the voice of God, then we must give the gospel to these hungry, thirsty, naked, prison-bound and sin-sick strangers at our door.

For Jesus Christ, our Lord, hath said, "Verily, I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."

It might be of interest to say, that, during the year, the Synod of Baltimore increased her contributions to this work by fifty-three dollars ($53.00).

Yet, we regret to say, thirty-four churches of the Synod are marked as having contributed nothing to this work. These churches are distributed among the different Presbyteries, as follows:

Washington	4
Baltimore	14
New Castle	16

Which is one more than failed to give last year.

In view of these facts, your Committee would commend to the kind consideration of the Synod the appeal of the General Assembly's Committee for $300,000 yearly to properly carry on this great work.

2. We beseech pastors and sessions to do all in their power to increase the interest of the churches in the salvation of the millions at home who need the gospel.

3. We would recommend that every church give something to this branch of our work, both as an expression of confidence in the wisdom

of the purpose of our great church, and in loyalty to the cause for which Jesus gave His life.

All of which we respectfully submit,

C. Lee Jefferson, Chairman.

Synodical Sustentation.

The Standing Committee on Sustentation, through its Chairman, Rev. Wm. H. Logan, presented a report, which was accepted, and the resolutions were adopted. (For report, see appendix to these minutes.) Rev. Vaclav Vanek, pastor of the Bohemian and Moravian Church of the Presbytery of Baltimore addressed the Synod in regard to the immigrants within our bounds, whereupon the following resolution was adopted:

Resolved, That the Board of Publication of our church be requested to send a Colporteur to labor among the people of Slavonic origin who are coming into our midst in such large numbers.

The report of the Standing Committee of Home Missions was accepted. Pending the adoption of the report and its resolution, the Synod listened to an address delivered by Rev. W. Merle Smith, D. D, of New York, after which the recommendations of the Committee were adopted as follows:

1. *Resolved*, That inasmuch as an Interdenominational Committee has arranged to celebrate the Centennial of the Louisiana Purchase by a convention at St. Louis on October 29, 30 and 31, we recommend that wherever practicable Sabbath, October 30, be observed in all our churches as a day of thanksgiving for all that has been done in bringing the West to a knowledge of Christ, and that on that day a special offering be taken for the work of the Board of Home Missions.

2. That we commend the liberal use of the literature furnished by the Board and its wise distribution as an efficient stimulant in this great work.

3. That we recognize with continued thanksgiving and hope the increased and large co-operation of the Woman's Presbyterial Societies and Young People's Societies, and congratulate the Woman's Synodical Home Missionary Society upon its year of service and blessed result.

4. That we express our appreciation of the imperative demand on the rapid influx of the immigrant population and our sympathy with the address of our Board to their needs, and urge upon our Presbyteries an earnest watchfulness and enterprise in ministering to any such need within their respective limits.

5. That in view of pressure upon the Board far beyond its resources, Presbyteries be urged to diminish the amounts granted to churches which have for years been receiving aid.

6. That since at least $900,000 are imperatively needed for the Board's work in the current year, the churches be urged to larger contributions, not only but to specific gifts, such as salaries of missionary or teacher; each gift being in addition to the regular contribution.

Respectfully submitted,

WALLACE RADCLIFFE, Chairman.

THE SACRAMENT OF THE LORD'S SUPPER.

The Committee of Arrangements made report that in the Administration of the Lord's Supper, this evening, recommended the following:

The Moderator to preside.

To administer the Bread—Rev. T. A. McCurdy, D.D.; Elders, W. M. Sommerville, Harry G. Kimball, A. L. Duyckinck, E. G. Polk, E. V. Crittenden; J. P. Ammidon.

To administer the Cup—Rev. Joseph T. Kelly, D. D.; Elders, M. T. Hyer, Dr. W. H. H. Warman, J. J. Hayes, F. M. Slemmons, W. M. Abbott, John A. Welsh.

MINUTES OF THE PRESBYTERIES.

The Committees on the Mintues of the Presbyteries of Baltimore, New Castle and Washington City reported, recommending their approval. The report was adopted.

NARRATIVE OF THE STATE OF RELIGION.

The Committee on the Narrative of the State of Religion within the bounds of the Synod, presented their report, and was accepted, as follows:

This Narrative of the State of Religion within the bounds of the Synod of Baltimore is submitted by the Committee with their full appreciation of the fact that it must necessarily be incomplete. In the first place, the reports from the Presbyteries are meagre and brief, rendering it impossible to gather from them a complete statement of the condition of our churches. And in the second place, it is absolutely impossible for the mere figures, with which we are accustomed to tabulate the results of our work, to convey an adequate conception of the thing for which they stand. One must read between the lines of every report; he must strive to reproduce the conditions under which the service has been rendered,

the prayer and devotion and self-sacrifice it represents; withal remembering that that which takes him but a few moments to read, perhaps with critical thought and partial judgment, stands for a year of prayer and thought and planning and faithful labor which no heart thoroughly understands and appreciates save our Master.

One never takes up the statistics with which the visible results of the work of our churches are recorded without wishing that he could in some way clothe the sometimes meagre skeleton with the flesh and blood and life for which he knows it stands.

It is thus the Committee has attempted to gather up the results submitted to them and combine them into a narrative of the condition of God's work in our Synod. Difficulties there indeed are—always have and always will be. To many minds these difficulties are increasing from year to year. The pressure of outward circumstances, the increasing godlessness and materialism of the times in which we live, the encroachment of the world upon the church, together with the indifference and half-heartedness with which so many Christians meet their duties and accept their privileges, add to the difficulties with which all Christian life and service have to contend.

Attention is called in the Narrative of one of the Presbyteries to these increasing difficulties of carrying on Christian work; some of the hindrances being designated, such as: "Worldliness;" "Sabbath Work and General Lack of Interest in Religion Among Working Men;" Sabbath Desecration;" "Lack of Interest;" "Fifteen Sects doing work in the Bounds of the Field;" "Fashionable Ideals and the Saloon."

Whether there is an intimate connection between the various types of hindrances which affect the life and work of the churches, each must judge for himself, but we will be agreed in this that the church is called upon to do its work and render its service, not only because of these difficulties, but in spite of them.

It is gratifying, therefore, to your Committee to report that during the year the regular work of the churches of Synod has been prosecuted with commendable earnestness and fidelity and that the results show an increasing power and efficiency.

All, or nearly all, of our churches are supplied with pastors, and worship has been maintained with few exceptions during the entire year. We have a report from only one Presbytery as to the attendance upon these services, but taking this as a sample, there would seem to be a fairly good attendance at the public services. This same Presbytery also reports a good number of the children as present at the Sabbath services, and we judge this to be the case with all.

There has been a gratifying increase in Sabbath School membership. In two of our Presbyteries there has been a notable increase, while in the third there has been a slight decrease.

The work in the schools seems to be thoroghly done; our Westminster Helps are largely used and the Word of God taught, evidently with gratifying results, since so large an addition to our churches has come from the schools.

The churches as a rule report their young people organized for Christian work, either in connection with the Christian Endeavor Society or along lines of life and service similar in their organization and purpose.

In regard to the benevolences of the church there seems to have been conscientious effort and faithful giving. Two of the Presbyteries report largely increased gifts through these channels, while in one there has been a notable decrease. The latter, however, is in all probability due to local conditions, which may be regarded as only temporary. The bulk of the gifts have gone to the support of the two great missionary causes of the work, but all causes are included, and all have been supported loyally by the people. The same may be said with regard to congregational expenses. These have been met with liberality, the poor in each congregation have been provided for, and in general, we may say the financial condition of the churches is good.

In summing up this Narrative, there are three points on which the Committee would dwell with emphasis, believing they call for earnest and prayerful consideration.

1st. We find the women of the church most thoroughly and systematically organized, and we must confess that they are organized in the things for which the church distinctly stands and in which the life of the church has, in its ripest periods, expressed itself. They are organized in the great missionary work, both Home and Foreign, and also in those benevolent agencies by which they provide for the needy and carry cheer and help to the poor. And for this they are prepared by meetings together for prayer and conference.

The Young People also have a fairly perfect organization through which much good work is accomplished in training the young in habits of prayer and Bible study and along the line of Christian life and work.

But in the case of the organization of the men of our congregations, except in a few cases as the reports show, the spiritual work of the church does not enlist their thought and effort, and they seem willing to hand over the real work of the church to the women and the young people. We are not saying that the special objects for which the men seem to be organized may not be legitimate, but we ask if they have not overlooked the specific reason for the association of men together in church life.

The Brotherhood of Andrew and Philip, organized in several of our churches, and similar organizations for religious work, meets this in

some measure and we commend the matter to the consideration of the men of the church.

2nd. We note a decided falling off in additions to the church on Confession of Faith. In 1902 there were 1,300; in 1903, 1,553; in 1904, 1,281.

There has been no widespread work of grace throughout the Synod.

The ordinary work of the church has been prosecuted, but the extraordinary manifestations of God's favor in the conversion of sinners has been lacking.

We rejoice in this steady increasing work of our church. That its members are built up in grace and knowledge and that it is reaching forth in benevolent activity and service, is a matter for thanksgiving. But the question will persistently push itself forward: Is the church of Christ as respected by us realizing its duties and coming up to its opportunities? The fact, for example, is brought out, that in the Presbytery of Washington City, of the 352 persons received by examination, 282 were from our Sabbath Schools, leaving but 70 to have been influenced and brought in through other channels of church life, and that in the Presbytery of New Castle, of 297 additions, 171 were from the Sabbath School. Four-fifths in the one case and three-fifths in the other came from the Sabbath Schools. While we have no statistics from the Presbytery of Baltimore, we presume the conditions are the same. These facts fill us with mingled feelings of gratitude and of anxiety.

On the one hand, we are grateful that our Sabbath School teachers and workers are accomplishing so well the work committed to them and that their scholars are being won to Christ in early life, but on the other hand, we ask whether the church as a whole is coming up to its duty in regard to the great masses of people who are not within its doors and who, even though they be not antagonistic, are at least indifferent to its message. It is the old problem and one that must be worked out by each church in accordance with the conditions immediately confronting it; but it is a problem, none the less, left us by our Lord for solution, and its method of solution also indicated by Him. More and more we must hear the cry that goes up from the great heart of humanity, often unintelligible to itself, and devise ways and means by which we may carry and give the gospel to those who need it as we do and who are equally dear to God.

We are pleased to note that this duty towards the unchurched and indifferent has been taken up by our churches in Baltimore during the past season with earnestness and has met with gratifying success. An evangelistic campaign, by means of a gospel wagon, and conducted by our Presbyterian pastors and peoples, has been carried on each night in the week and the gospel preached and personal work carried on among

audiences frequently numbering hundreds of people. We are informed that the influence of this great Christian ministry has been most marked, both in its reactive influence upon the churches and Christian workers engaged and in its positive influence upon those to whom the gospel has thus been preached.

In Washington City, while no distinct work of this kind is done by our churches, pastors and people unite in similar work through our great city missions. Thus, in some measure at least within our Synod, we are striving to meet the situation. The question we must still press is: What more can we as churches do to win to Christ the great mass of our fellow-sinners, who are without God and without hope and who need both?

Sure we are that at heart our great church recognizes this privilege and will never cease her prayer and desire until God shall open to us the way for larger things in the bringing men to a knowledge of life in Christ. But this will call not only for prayer, but for wise counsel and devoted self-sacrifice on the part of the church, and for this we believe she is equal under God.

3rd. We call attention to the diminished interest in and attendance upon the prayer meeting. Only one Presbytery has reported as to the average weekly attendance. In the Presbytery of Washington City but one in eight of the membership of the churches attends this meeting, and it is to be presumed that this represents the average in the other Presbyteries. We believe that in the decadence of the prayer service we have the secret of much of the diminished life and power of the church. When we again realize that united, earnest prayer on the part of God's people is the efficient means of blessing, and when we precede and accompany all our labor by waiting upon Him not only in the closet and in the family, but in our weekly church assemblies, then we shall renew the experiences of old and "God, even our own God, shall bless us; and all the ends of the earth shall fear Him."

All of which is respectfully submitted.

JOSEPH T. KELLY, Chairman.

In Memoriam

Rev. Henry Branch, Chairman of Committee upon Memorials, read papers concerning the following brethren who have gone to their rest in Heaven; viz. :

Rev. Ebenezer Dickey Finney, son of Rev. William Finney, was born at Churchville, Harford County, Md., September 12, 1825.

He studied at Lafayette College and then at Washington and Lee, where he was graduated in 1849, and from Princeton Seminary 1852.

He was ordained by the Presbytery of Mississippi, April 6, 1856, and served as Pastor of Greenwood Church, Mississippi, till 1865, when he became Pastor of Hendersonville and Hermitage, near Nashville, Tenn.

In 1869 he returned to Maryland, serving the Grove Church at Aberdeen, and then in 1871 he was called to the Bel Air Church, which he served as Pastor till 1895, and then as Pastor-Emeritus till his translation.

During this pastorate the present handsome church building and lecture room were erected.

He was twice married, first to Miss Anna L. Parker, of Long Island, who died, leaving two sons, Rev. William P. Finney, of Moorestown, N. J., and Dr. John M. T. Finney, of Baltimore. The second marriage was to Miss Elizabeth McCormick, of Bel Air, who survives him.

Mr. Finney died June 13, 1904, and was buried in the family lot at the Churchville Presbyterian Church.

The following tribute is taken from the *Bel Air Times*, of which one of the elders of the church is editor:

"A Father in Israel has been called home; full of years and crowned with honor. For over thirty years Rev. Ebenezer Dickey Finney has gone in and out among the people of this community, and during all these years, as Pastor, citizen and friend, he has been a beacon-light of righteousness, goodness and purity, shining always and everywhere with such brightness and purity as to leave an indelible impression upon the whole community. Mr. Finney was an earnest and forceful preacher, but he will be remembered cheifly as a good man, upright citizen, kind neighbor and true friend. He lived the beautiful life of a Christian minister, modestly and unassumingly. His noble character was a living and forceful example of his unfaltering faith."

He led a quiet and peaceful life in all godliness and honesty; a man of God, who followed after righteousness, godliness, faith, love, patience, meekness. We believe he could sincerely adopt the language of the Apostle: "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love His appearing,"

Robert Hunter Williams, D. D., Walbrook, Md., was born in Philadelphia, Pa., August 29, 1834; graduated from Delaware College, and Union College, N. Y., and Princeton Seminary, in 1862. He received the degree of Doctor of Divinity from St. John's College, Annapolis, in 1890.

He was licensed by the Presbytery of New Castle, 1861, ordained and installed Pastor of the Churchville Church, Harford County, Md., September 6, 1862, which he served two years, then going to Frederick, Md., for a pastorate of sixteen years; during which he married Miss Mary P. Sanderson, who survives him, with three children, Misses Margaret H., and Mary I. Williams, and one son, Robert S. Williams.

After leaving Frederick he served the Granite and Mt. Paran Churches till called to Annapolis, where he labored from 1882 to 1891, when he retired from the pastorate, but inaugurated and established a church at Walbrook, acting as their Pastor until the settlement of Rev. F. L. Greene, as installed Pastor in 1902.

Dr. Williams was connected with many prominent charitable organizations and was an energetic and enthusiastic worker. He was a member of the Board of Directors of the Industrial School for Colored Girls at Melville, Md. He belonged to the Maryland Temperance Alliance and many other church societies. He has always been a member of the Delta Kappa Epsilin College Fraternity, joining while at Union College, Schenectady, N. Y.

Dr. Williams wrote several books and treatises, among them the following: "The Good Land," "God's Chosen Ruler," "A Time to Weep," "Man's Highest Wants Satisfied," and a "History of the Presbyterian Church of Frederick, Md." He was a regular contributor to the religious weeklies, specially for the *Christian Observer*, of Louisville, Ky.

He died at his own home in Walbrook, Md., August 18, 1904, and was buried among his old parishioners in the cemetery at Frederick, Md.

"He walked with God and was not, for God took him."

Finances.

The Committee on Finance presented a report recommending the approval of the accounts of the Treasurer, which they found sustained by the proper vouchers, and which, with the following Presbyterial assessments, were adopted:

Presbytery of Baltimore	$85.00
" " New Castle	72.00
" " Washington City	72.00

The report of the Treasurer follows:

N. H. Miller, Treasurer,

In account with the Synod of Baltimore.

1903.	Dr.	
Oct. 21.	Baltimore Presbytery Assessment, 1903-'04	$80.00
Oct. 23.	Washington City Presbytery Assessment, 1903-'04	67.00
Oct. 26.	New Castle Presbytery Assessment, 1903-'04	67.00
1904.		
Jan. 20.	Advertisement Board of Publication	10.00
Oct. 17.	Balance due the Treasurer	13.65
		$237.65

1903.	Cr.	
Oct. 12.	Balance due the Treasurer, 1902	$ 4.19
Oct. 14.	Sexton Church of the Covenant	10.00
Oct. 26.	Rev. J. M. Nourse, Permanent Clerk	25.00
Nov. 2.	Printing Postal Cards	.75
Nov. 12.	Printing Minutes, 1903	101.40
1904.		
Jan. 14.	Express on Minutes	.75
Jan. 14.	Postage Mailing Minutes to Churches	10.28
Feb. 26.	C. G. Stott & Co., Clasp Envelopes	2.19
Sept. 15.	Stationery and Printing	1.25
Oct. 1.	Salary Stated Clerk, 1903-'04	75.00
Oct. 7.	Fare to Baltimore to Examine Papers	2.60
Oct. 8.	200 One-Cent Envelopes	2.24
Oct. 8.	200 Postal Cards	2.00
		$237.65

At 5 p. m., Synod took Recess until 8 p. m.

At 8 p. m., Synod reassembling the Synodical Sermon was preached from the theme, "The Apostolicity of Presbyterianism," by Rev. Wallace Radcliffe, D. D., LL. D., of New York Avenue Church, of Washington City.

The Sacrament of the Lord's Supper was then administered, according to previous arrangements.

Adjourned with benediction.

WEDNESDAY, October 19, 1904.

Synod convened at 9.30 a. m. The Minutes of Proceedings during yesterday's sessions were read and approved.

BILLS AND OVERTURES.

The Committee on Bills and Overtures made the following report, which was accepted and approved, as follows:

1st. That the Synod of Baltimore heartily endorses the establishment of Presbyterian Deaconess Home and Training School by the First Presbyterian Church of Baltimore, and hopes to see this beneficent work of consecrated womanhood widely extended among our churches where proper facilities for the same can be furnished, and in congregations where such philanthropic ministrations are needed, especially in our large cities.

2nd. That the Synod most heartily commend the *General Assembly Herald* as one of the best educators of our congregations as to the great work of the Home and Foreign Mission Boards, and that we recommend that all our Pastors and Sessions co-operate for a wider circulation of this valuable means of communication between the Boards and our Churches.

3rd. That we, as a Synod, expresss our sympathy with all our brethren in Christ among the Non-Conformist bodies in England in their present struggle for religious liberty in the matter of resisting certain sectarian educational laws, and hope that they may secure for themselves and their children's children their God-given gifts. That a copy of this resolution be forwarded (if Synod so orders) to Rev. F. B. Myer of Christ Church Chapel, London, England.

T. C. EASTON, Chairman.

FOREIGN MISSIONS.

The Standing Committee on Foreign Missions presented the following report, and it was accepted and adopted, as follows:

First of all, we wish to congratulate the Pastors and Churches of the Synod of Baltimore upon the fact that the burden and duty of the

world's evangelization occupies so large a place in their hearts and plans and prayers as is indicated by their increased contributions to this great work. Our good people have not been unmindful of the solemn declaration of the General Assembly of 1847, "That the Presbyterian Church is a missionary society, the object of which is to aid in the conversion of the world; and every member of this church is a member for life of said society and, in maintenance of his Christian honor, is bound to do all in his power for the accomplishment of this object." We have not by any means attained this high and true ideal, but we are moving steadily in that direction. Our total contribution as a Synod to Foreign Missions last year through our Boards has been $31,958.18, an advance upon the gift of the preceding year of $6,492.94. Washington City Presbytery must be awarded the palm in that every one of its churches contributed to this cause. This is practically true of New Castle, as its six non-contributing churches are weak or moribund. The increase of $2,000 in the gifts of the churches of the Presbytery of Baltimore is especially notable and gratifying when we view it in the light of the great fire that affected so disastrously the business interests and the incomes of the people of this city.

It is interesting to note that the Presbytery of Washington City has 17 churches whose per capita gift to Foreign Missions last year was more than a dollar: North, $1.01; Hyattsville, $1.03; Neelsville, $1.03; Falls, $1.07: West, $1.14; Assembly, $1.24; Riverdale, $1.30: Clifton, $1.32; Manassas, $1.36; Gunton Temple Memorial, $1.38; Warner Memorial, $1.49; New York Ave., $1.89; Washington Heights, $1.92; Westminster, $1.95: Falls Church, $1.97; Metropolitan, $2.08 and Covenant, $2.12. Baltimore Presbytery has nine churches entitled to a place on this roll of honor: Churchville, $1.01; Central, $1.08; Emmittsburg, $1.26; Govanstown, $1.41; Deer Creek, Harmony, $1.80; Northminster, $3.00; Brown Memorial, $3.60; Taneytown, $4.95 and Baltimore First, $10.39. The Presbytery of New Castle has eight churches to add to this distinguished list: Dover, $1.14; Lewes, $1.22; Buckingham, $1.24; Wicomico, $1.36; Hanover, $1.38; Rodney St., $1.38; New Castle, $3.49 and Elkton, $3.79.

The Women's Societies, the Sunday Schools, and the Young People's Societies of our churches are deserving of our heartiest congratulation and commendation for the fidelity, zeal, self-sacrifice and success with which they have, during the year, prosecuted the work of helping the world to its Saviour and the Christ to his coronation.

Your Committee is happy to be able to report a growing and enthusiastic interest in the Forward Movement for Foreign Missions in a large number of the churches of New Castle Presbytery. A campaign in its interests was organized and prosecuted last winter, resulting in a pledge of $2,646.50 by 26 churches for the support of the new

Chieng Tung station in Northern Laos. The fear that this special effort might interfere with the ordinary offering of the churches was found to be groundless, as was evidenced by an increase in these contributions of more than $1,000. New Castle Presbytery has ordered a two-weeks' campaign in the interests of Foreign Missions this fall, when every church will be visited and the claims of this imperial cause will be pressed by the ablest advocates we can secure.

It is earnestly hoped that the example set by New Castle in the matter of the Forward Movement will be followed by the other Presbyteries of the Synod. Giving to missions is conditioned by the interest felt in missions; interest depends upon information; the most stimulating information is to be gained through direct touch with the field; this direct touch with the field is made possible by the individual church undertaking the support, in whole or in part, of a missionary or a station, constituting its "Parish Abroad" and its "Living Link" with the work itself. To bring about this personal touch is the purpose of the Forward Movement. It aims to substitute personal interest for general interest in missions. We are persuaded that it would greatly enhance and intensify the zeal and enthusiasm of any congregation to be in close touch with one definite field as the special object of its thoughts, its plans, its affections, its prayers and its gifts. Presbyterial Committees are therefore urged to acquaint themselves with the Forward Movement, press it upon the churches and enlist their co-operation in this advance work.

The opportunity is simply world-wide, clamant, inspiring. The cry for light was never louder, the sobbing sigh for deliverance was never deeper, the divine command was never more insistent. Surely the desperate need of a fallen race, the Divine Remedy of a God-given salvation, and the changeless prophecy of a final and universal triumph, ought to be enough to fire our hearts with fervent zeal. If aught else is needed to stir the pulse and quicken the step, it may be found in that magnificent chapter written in the new "Acts of the Disciples of Christ" by Foreign Missions during the last year.

Brethren read, mark and inwardly digest the thrilling story as it is told in the Annual Report of the Board and elsewhere. Ponder it until you have mastered it. Then give it to your people, hot from your heart, and bearing the fresh stamp of your living personality—and it will tell. Tell them how the Lord has opened the door to China's millions and, crimsoned with the blood of slaughtered saints, the red dragon yields to the Cross, and China's monarch makes obeisance to the King of kings; tell them the cheering news that comes from our noble missionary, Rev. A. A. Fulton, of Canton, who the last year baptized 502 adults; in two years, baptized 1,059 men and women and raised through native Christians some seven thousand dollars for

the work. Where is the minister anywhere with a record to equal that? Tell them how Christianity, having already revolutionized and made of her a new nation, is keeping pace with Japan's material progress and, the disturbance and distractions of war notwithstanding, is winning converts and wider influence every day; how in Korea the Cross is extending its conquests so that the additions to the Korean Church this year will equal, if not succeed, those of the previous years, which have been magnificent. Tell them how in India, Persia, Siam, Laos, Syria, Africa and priest-ridden South America, the people are athrill with the strange pulses of awakening life, opposing systems are in consternation, prejudices are disappearing, Christian schools welcomed and fostered by the government; how medical missionaries are making entrance everywhere for the Great Physician, and multitudes are turning from heathen darkness, or the uncertain illumination of the ethnic religions, to the light of the knowledge of the glory of God as it shines in the face of Jesus Christ. Tell them that the Board sent out last year 82 new missionaries and that more than 60 have already gone this year; that the fields are everywhere dead ripe and an aggressive movement is demanded. Ask them to help.

The bearing of the war between Russia and Japan in the far East, immediately and remotely upon the work of the missionary in the lands directly and indirectly involved, is largely a mattter of conjecture. Korea, China and Japan will all be thrown into a new political, moral and commercial perspective, whatever the issue of the conflict now on. Should Russia

> "Fell spider of the North,
> Stretching her great feelers forth,
> Within whose web the freedom dies
> Of nations eaten up as flies."

Should Russia prove victor in the struggle, it would still be a triumph for a form of Christianity, faulty, cruel, selfish, freedom-hating and reactionary, indeed, but yet holding some truth as it is in Jesus Christ. Should the Mikado win, the result, we believe, would not be the creation and consolidation of a world-menacing "Yellow Peril," but the quick assimilation by those Asiatic millions of Anglo-American ideals, social, civil, moral and religious. In either case the Gospel will be there, and it is ever and everywhere a revolutionary force, developing in men a sturdy independence, a moral fiber, a fearless protest against wrong, which in the end makes men what the Puritans were in England and the Revolutionary Sires were in America. One thing is sure. The key to Providence is the church of Jesus Christ—its safety, purity, unity and growth. Cabinets and councils, bayonets and battleships, however ambition or passion or greed may seem to direct their movements, are so controlled by the Great Statesmen on High that they

become the tugs and tenders to help the Divine Ship into its proper port. The St. Petersburgs, Tokios, Londons and Washingtons may launch their schemes of selfish policy. But under all the political locomotives of the world as they rush on through the darkness there lies an unseen track, and at last they are sure to come where God wants them, and that is where it will be best for the church of Jesus Christ to have them. As to the present struggle in the East, then, whilst we do not know what will turn up next, we do know what will turn up last—the safety and triumph of the church and kingdom of truth and righteousness. This optimistic but highly rational and truly scriptural faith should act as potent stimulus to our utmost best of prayer and of effort and of gift to give the church of Jesus Christ to all the world, for in that lie the supreme interests of the world.

Submitted by Committee,

J. McElmoyle, Chairman.

Rev. Elliott Fields, of the New Castle Presbytery, addressed the Synod on the character and work of what is called "The Forward Movement."

Temperance.

The Standing Committee on Temperance made a report through the Chairman, Rev. T. Chalmers Potter, D. D., which was accepted and adopted.

Rev. A. R. Van Fossen, member of the Assembly's Committee, addressed the Synod on the work and claims of the Committee.

The Synod resolved to publish the sermon of Rev. Wallace Radcliffe, D. D., preached last evening as an appendix to the Minutes, or in whatever way the Stated Clerk may find most suitable.

Education.

The Standing Committee on the Board of Education submitted a report, which was accepted. After the Synod had listened to an address by Rev. E. B. Hodge, D. D., Secretary of the Board, the resolutions were adopted, as follows:

The success of the Presbyterian Church during the past year may well fill our hearts with profound gratitude to our Heavenly Father. He has condescended to bless the earnest efforts put forth by His chil-

dren in order that they may further the full coming of His kingdom. He has listened to our prayers, and graciously answered us.

There were added to the Presbyterian Church upon confession of faith in the Lord Jesus Christ, 68,233 members. That was a large harvest of souls. God be praised for these thousands who come for the first time to the table of Christ, who covenant to follow Him, and who consecrate their strength to His service.

Last year—1903—we reported a membership of 1,067,477. And this year—1904—we report a membership of 1,094,908. That is, the Presbyterian Church has within the past year made a net gain of 27,431 members. Allowing two hundred members to an average congregation, we have received new members equivalent to 137 churches.

In the year 1903 we reported 7,822 churches; while in 1904 we reported 7,933 churches. That is, in one year we had made a net gain of 111 churches.

We reported 7,705 ministers in 1903, and 7,762 ministers in 1904. That is, our net gain in ministers was 57. We had gained 111 churches, and gained but 57 ministers. Our increase of churches was almost double that of our increase of ministers.

But in 1903 we reported 779 candidates for the ministry, and in 1904 we reported 830 candidates for the ministry. We had increased the number of our candidates by a net gain of 51. This is hopeful.

In 1904 we numbered 7,933 churches and 7,762 ministers. That is, we had 171 churches more than we had ministers. To be sure, in many instances the churches are small, and one or more churches are grouped under one minister. But on the other hand, many ministers who are reported on our General Assembly Roll have retired from the active service of the ministry, or have ceased to be pastors of churches.

We find then that in the Presbyterian Church there is an urgent need of more men for the ministry; of well trained, well disciplined, well informed men; of Spirit called, talented, consecrated men. And more than ever should we pray that God would thrust laborers into His harvest field.

The Presbyterian Church has felt a just degree of satisfaction in her ministry. She has had learned scholars, eloquent preachers, fervid evangelists. She has spared neither time nor expense in preparing her young men for the ministry. She has founded academies, colleges and seminaries. She has required a long and thorough course of training. Three years in a theological seminary, four years at college, and three years in preparation for college, has she demanded of the men who fill her pulpits. Many have dropped out by the way; many have gone into other denominations where the requirements were less rigid; many have become dismayed at the very start, and have refused to respond to what they had condsidered a call of the Spirit. But the result has been satis-

factory in giving to us a ministry of whom we are not ashamed, a ministry capable of taking the lead in the advancing thought of the 20th Century, a ministry which leaves the stamp of piety and scholarship upon every community where a Presbyterian church is placed. Our poorest preacher, struggling with adversity in his frontier mission, is a cultured scholar, a man knowing well his Bible, and able rightly to divide the word of truth. The cowboys, the woodsmen, the miners, the submerged dwellers in the slums respect his learning, and honor his devotion. He is a hero—receiving a mere pittance of this world's goods in comparison with the talent which he displays, but looking for his reward in the Savior, whom he loves, and in the souls who are saved. His equipment is none too thorough for the great work in which he is engaged.

But since we have placed the standard high, and are not disposed to lower it, we should see that our young men called of God's Holy Spirit to preach the Gospel, are encouraged in their preparation for the ministry. We should see that they have ample means at their disposal, so that time for study may not be lost to them, so that their attention may not be diverted by financial matters. We should see that every moment of this precious season of preparation for the noblest calling on earth should be properly employed. Let us remember the dignity of our office. We are the Ambassadors for Christ.

God is no respector of persons. The poor have the Gospel preached to them; and there is no reason why the poor should not be called into the ministry. And, moreover, we know that the poor are called to preach. Of the 870 candidates reported to the General Assembly, 608 are receiving aid from the Board of Education. Only 262 are carrying on their studies without the help of the Board.

This is a significant fact. It shows what an important place this Board is filling. It shows what a call there is upon the churches for financial assistance in behalf of hundreds of students. Young men desirous of practising law or medicine, can go from the High School to the Law College or Medical College; but young men desirous of preaching the Gospel, must have what is equivalent to a collegiate course of training before they enter the Theological Seminary. Our Christian people should understand this fact. They should be informed as to the requirements of this important work; and urged to contribute generously of their means to its support.

Within the bounds of this Synod we have 154 churches. Of these churches 42 contributed nothing last year to the Board of Education. Sixteen of the delinquent churches were from the Presbytery of Baltimore, 21 from the Presbytery of New Castle, and five from the Presbytery of Washington.

It is interesting to note how nearly equal the contributions of the three Presbyteries are. Baltimore contributed $458.80; New Castle,

$410.19, and Washington, $451.48. Not one of the three Presbyteries with all its churches gave $500. All told, this Synod contributed $1,320.47 to the Board of Education.

The three Presbyteries have at the present time 22 students under their care: Baltimore has 13, New Castle has 6, and Washington has 3. Eleven of Baltimore's men have been recommended by Presbytery for aid, and 4 of New Castle's men. The three men from Washington are colored, and are assisted by a special fund set apart for that purpose. Fifteen students therefore from the Synod of Baltimore will receive aid from the Board of Education during this year. Allowing $100 per student, these men will draw $1,500 from the Board of Education. The Synod contributes $1,320 to the Board and draws out $1,500 from the Board; or $180 in excess of its contributions.

Is it not fair to expect that this Synod should at least contribute an amount of money to the Board of Education equal to the amount drawn from the treasury of the Board? These are our students. It is a privilege and an honor to help them. Every Christian ought to do something for the "Sons of the Prophets." "Inasmuch as ye have done it unto one of the least of these my brethren," says Jesus, "ye have done it unto me." If there is one line of benevolence above another in which we can feel absolutely sure of the divine blessing, it is in our service to the Christian ministry, and those who are preparing themselves for it.

The Board of Education does not support these young men. It merely helps them. And helps them to the small amount of $100 each. Brethren, it ought to be more. It ought to be $150.

And not only must we think of the young men who are to fill the pulpits of our English speaking people; but we should think of the vast number of foreigners in America who are in need of the Gospel. These foreign immigrants are landing on our shores by the million. They are breaking loose from the old restraints and the old customs of their European homes. They are in danger of breaking loose from the religion of their forefathers. They should be gathered at once into Christian churches. In order to reach them with the Gospel we must have men who can speak their languages, and, if possible, men of their own nationality, who are trained for this special work. Arrangements have been made with our German Theological Seminaries to take foreign candidates and give them the instruction required. But these candidates will need more help from the Church than do our own American students. The Board of Education has been granted permission to give them a larger appropriation; the amount of said appropriation being left to the discretion of the Board. We can hardly imagine a more important work than this. It should appeal to individual subscriptions, as well as to the general contributions of our churches. Here is a strong Synod, with three strong Presbyteries. Can we not make a decided effort to secure increased gifts

toward the education of men for ministerial work among the foreign-speaking population of the United States?

And, in addition to money, this cause calls for our prayers. The General Assembly has indicated the last Thursday of January, 1905, as a Day of Prayer for our Institutions of Learning, and for our young men in preparation for the Gospel ministry. Your Committee hopes that all pastors will arrange to have their congregations observe this day appropriately. We would suggest that reports be read from the different institutions in which our young men are pursuing their courses of instruction, that discourses be delivered upon the importance of an education and the claims of the Gospel ministry, that the divine Master's call for laborers be extended to the talented young men and the young women of the Church, and the necessity for sending the Gospel to the heathen be presented. Let the meetings be characterized by importunate prayer to the Lord of the Harvest, to stir the souls of the ablest and best youths of the Church, and lead them to consecrate themselves to the service of Christ.

Your Committee would present the following recommendations:

1. That we express our satisfaction at the noble work done by the Board of Education, under the able management of its Corresponding Secretary, Rev. Edward B. Hodge, D. D.

2. That we are in hearty sympathy with the effort being made to prepare young men to engage in the work of the ministry among the foreign populations of this country.

3. That we urge the people of our churches to contribute more liberally to the cause of education.

4. That we consider it a very important matter that the Day of Prayer for Schools and Colleges should be observed throughout the Synod.

5. That our strong churches be urged to undertake the support of their own candidates.

Respectfully submitted,

DeWitt M. Benham, Chairman.

Prayer Service.

A Prayer Service was held in recognition of the Fiftieth Anniversary of the organization of the Synod of Baltimore. The meeting was led by Rev. C. W. Sommerville, Ph. D. A letter was received from Rev. Joseph T. Smith, D. D., and an address was delivered by Rev. B. F. Bittinger, D. D. The Stated Clerk was directed to send a telegram to Dr. Smith expressing its congratulations for his continued good health and his words of good cheer.

A rising vote, expressing affectionate regards, was tendered to Dr. Bittinger.

At 12.45 p. m., Synod took recess until 2 p. m.

At 2 p. m. Synod resumed its business.

Evangelistic Work.

The Standing Committee on Evangelistic Work made a report, which was accepted, and its resolutions were adopted.

Rev. S. S. Palmer, D. D., of Columbus, O., addressed the Synod.

The following is the report:

The enumeration of the perils which beset our rapidly growing population is eminently suggestive of the desperate character of the work our Master has given us to do.

The foreign invasion of ignorance and superstition and vice; the saloon in traitorous league with the enemies of man, sponsored today for greater privileges by dignitaries of church and State, a skepticism, which frankly admits it has no fault to find with Jesus Christ, but takes serious issue with a church which seems to it to so completely fail of her profession of love to God and man.

The masses of the people do not want the church.

Some because they love their sins, many because they want God's holy day for a holiday, many more because the church appears to them to be, as one workingman expressed it, "The rich man's praying machine," while a large number seem to be entirely neglected by the church in that they have not heard the Gospel from sympathetic lips.

There are two tendencies of our times within the church which are more alarming than the most determined opposition from without. First, a tendency on the part of the church through costly edifices and large expenditures for self and a complicated ritual to get away from the multitude.

The other tendency is toward an easy and superficial method of helping our fellows, which dismisses the task from heart and mind with a resolution, a few pence and a prayer.

It was Mrs. Browing who said, "Most people are kind, if they only think of it." Since ours is the responsibility, our congregations must be made to think about it until there shall be engendered a real and abiding compassion for the multitude.

Your Committee would plead for a campaign of education which shall awaken the conscience to an intelligent apprehension of the situation. A campaign of hard work rather than one of brilliant dash. Hard work never had an eclipse.

Systematically and without excitement or fuss of organization parade, let each congregation utilize its advantage for Bible study and prayer and for the study of the neglected communities of its neighborhood, with this definite design, that they will cultivate the field belonging to them and will sow the seed of the Kingdom, and before we are aware the showers of grace will woo the smiling harvests.

What America needs today is an aggressive, courageous, conquering church. Said Bishop McCabe to a Philadelphia reporter the other day, "Many of our Methodist ministers do not know the situation. I have noted with pleasure the aggressive evangelistic movement in the Presbyterian Church. * * * * By the Presbyterians' example the Methodist Church hopes to profit in the future. We hope to stir the Methodist Church to its very depths." Mr. Moderator, it is true that the fires of a holy Evangelism have been kindled in our beloved church, we are being roused from our lethargy. We are awakening to the fact that we have never yet adequately trained our forces for this holy crusade. And this dissatisfaction is the most hopeful sign of our day. For we cannot felicitate ourselves upon the Synodical statistics of the past year, inasmuch as there was a slight decrease in the number of members added on examination as to their faith in Jesus Christ. The Presbytery of New Castle alone making a slight advance. The figures are but little changed from year to year. A percentage of growth so slow that only a decade makes any appreciable difference.

What is the significance of the fact that in each Presbytery the ingathering is largely from the Sabbath school? There the church is at work through trained and consecrated workers, and the Lord blesses such.

Yet there are, according to the statistical report, some 15,000 scholars upon our Sabbath school rolls who have not yet confessed Christ as their Saviour. It is the opinion of many that the natural increase of our membership alone should far exceed the present rate of growth.

What pastor or session can contemplate without sadness, not to say serious alarm, these figures which the past three years present, namely, that while we have in that period added 200,000 to our roll upon profession of their faith, we have in the same period placed upwards of 133,000 persons upon our reserved list. We should praise God for the splendid work done and results achieved by and through the influence of our General Assembly's Evangelistic Committee in the last three years, but we would be missing the lesson of it all and its consequent permanency of blessing, if we are not made conscious of the fact, which the above figures prove, that we are making scarcely any inroads upon the kingdom of darkness.

For what our wealth of brain in the pulpit and stamina in the pew,

if they effect not the Divine purpose, if it still remains true that there are congregations numbering at least as many as the disciples "in the upper room," situated in communities throbbing with life in all its passions and tragedies, complacently contemplating year after year statistics comparatively barren of results. What are the contributary causes? No family worship, no vital religion. Little of the spirit of loyalty to the Church and to the Church's Lord, with a consequent desecration of the sacred institutions and ordinances of grace simply appalling. Indifferentism which meets with chilling apathy every appeal for sacrificial service in the honor of Jesus. Commercialism, with its attendant strifes of selfish interests, intruding its monstrous shape within our doors, strangling like the cruel highwayman it is, the passions of a holy enthusiasm for the Crucified as the come to the birth. Brethren, this is not pessimism—pessimism is a whine and a snarl.

This is the optimism which faces the worst, knowing its worst and confident of its ability to cure through the possession of the efficacious remedy. We cannot say "all is well" for "all is not well," neither is it true that everything is going to the bad, but this we assert facing these facts, and matching them with the Divine promises, "All shall be well."

What remedies suggest themselves?

First—Enlighten the Church. The Assembly's Committee has done splendid service along this line in a very short time. Instructed to encourage in every legitamate way the spirit of evangelism, the Committee has expended nearly $60,000—largely subscribed by individuals. They have distributed more than 300,000 booklets, besides other literature. Members of the Committee have paid personal visits to many Synods, and a constant correspondence has been carried on with the Evangelistic Committees of Presbyteries and with many pastors as well. Many conferences have been held and colleges and seminaries visited, while our largest cities have been visited with the full strength of the Committee's resources of twenty-six evangelists and twenty-one singers, together with splendid co-operation from pastors and sessions, and the results have sent a thrill of enthusiasm and gratitude throughout the entire Church.

Most encouraging features of this year's report are a very general inquiry from all over our own Church and from other denominations as well, overwhelming applications for services which the Committee has been totally unable to meet. It is very evident that the past has been but the preparation for greater things to come.

But no committee can do the work which belongs to every pastor. He himself must make a conscientious study of these matters as affecting his own field, as well as the field at large, and present with all earnestness and love, the facts, however condemning they may be, of his own or his people's remissness and neglect.

A call to repentance should resound through all our churches. "For, says Jesus, "Thou didst leave thy first love. Remember, therefore, from whence thou art fallen and repent and do the first works; or else I come to thee and will remove thy candlestick out of its place, except thou repent."

Second—Every pastor should seek in study and prayer for the Evangelistic Spirit. Many of us, smarting under the lash of a sensitive conscience and burdened by the miseries of the unsaved multitudes about us, go on a Diogenes hunt for an evangelist, while all the time the Holy Spirit, author and finisher of a true evangelism, waits patiently, yet none the less hurt and grieved at our own heart's door.

"Do the work of an evangelist, and so make full proof of thy ministry."

Third—We need, we must have, we can no longer do without, trained lay workers—men and women—who will give time to study and prayer, that they may be fitted wherever their daily lot is cast to say a good word for Jesus Christ.

The power of the Apostollic Church is witnessed in the members of our Foreign Mission congregations, everyone of whom is a missionary, from house to house and from heart to heart, carrying the good news.

Fourth—The church must take the Gospel in its own neighborhood to those who will not come for it. Wherever Jesus found the people, there He preached.

The honor of God demands that we should put His word to the test He has invited, when we are commanded to go out into the lanes and by-ways of the city. It is the deliberate opinion of men engaged in the simultaneous mission movement in the large cities at home and abroad, that if the masses of the people are to be reached, it must be done outside the church primarily, either by meetings in the open air, or in theatres, or in mission halls, fitted up specifically for the purpose.

However it may hurt our pride in our ornate church edifices or wound our sense of dignity, the fact remains, there are multitudes to whom the idea of entering a church is an impossibilty.

If we are in earnest, we will strip ourselves of all conventionalities and mocking dignities, of all the millinery of a mere pretense, and on our knees beside our sin-cursed brother, will prove the sincerity of our love for the Lord who died for us.

It is sympathetic contact alone which will break down the barriers between the church and the masses.

We may not bring the masses to the church, but we can take the Cross to the masses.

When McAll went to Paris and began his work in Bellville, the very source of anarchy and violence in the Paris mob, he knew only

two sentences in the French tongue, "God loves you," and "I love you." But what a magnificent work has been founded thereon.

We want the simple gospel spirit in the pew and a more implicit faith in the simple gospel message in our pulpit. For these are the instruments of the mighty spirit of God, who alone can heal the hurt of the people.

Then shall the winning of souls be our aim and not our recreation, the business of life and not the fad of a day.

This is not the time for meaningless resolutions, this is the time for action.

Hear Abner to Israel after the death of Saul and his sons, "Ye sought for David in times past to be King over you. Now then do it."

As Livingstone said upon an appeal to him to stay at home that his work was done since he had prepared the way for other and younger men, "The end of the exploration is the beginning of the enterprise."

So now we assert that all that has been done in the past three years of special effort, has placed the evangelistic propaganda of the Presbyterian Church beyond the experimental stage, and has given it the dignity and importance of a sacred and divine enterprise.

"One field the wheeling world,
Vast furrows open lie;
Broadcast let seed be hurled,
By us before we die.
Winds, east or west,
Let no tares fall;
Wind, waft the best,
God winnows all."

Your Committee would respectfully recommend the adoption of the following resolutions:

1. Humbly and gratefully acknowledging the Lord's manifold mercies toward us, and penitently seeking His forgiveness for our remissions in the past, we will prayerfully and solemnly dedicate this year as a year of aggressive evangelism, and that we will devotedly seek in our own closets and in the assemblies of God's people, that all the people may apprehend the power of the Holy Spirit as a testimony to Jesus and a witness for Him.

2. That families be admonished of the swift punishment which follows the neglect of family religion. That parents be entreated to maintain family worship, to instruct their children by precept and example in the way of the Lord, that early in life thay may give their hearts to Jesus Christ their Saviour.

3. That pastors and sessions wherever possible gather the uninstructed and unsaved into catechetical classes that they may have an

intelligent faith in the fundamental principles of the plan of salvation, that the children in our Sabbath schools be given regularly an opportunity to decide for Jesus Christ and that, because they are an important factor in attaining this result, we would urge a thorough instruction of our Sabbath school teachers that only efficient and consecrated men and women may have the care of immortal souls for whose gospel enlightenment we are responsible.

4. We earnesly urge that means be sought for carrying the gospel to neglected communities. That our Presbyterial Committees stir up the congregations in the Presbyteries by the presentation of the need and of the methods for meeting it, that our people be encouraged to personal effort through the renting of convenient buildings or theatre or wagon, where the word may be spoken and the Scriptures distributed, and that special times be set apart in each congregation for prayer for God's blessing on the work.

5. That we commend the work of the Evangelistic Committee of the General Assembly, and as a Synod pledge ourselves to further their efforts in every possible way.

T. Holmes Walker, Chairman.

The Synod received a communication from the Woman's Home Missionary Society in regard to organization of missionary societies in every church within the bounds of Synod. The following resolution was adopted:

Resolved, That Synod would earnestly urge upon our churches, when none exist, to organize a Woman's Home Missionary Society or Children's Band in co-operation with the Synodical Society.

College Board.

The Standing Committee on Board of Aid for Colleges presented a report, which was accepted, and its resolutions were adopted.

Rev. Henry C. Minton, D. D., of Trenton, N. J., addressed the Synod on behalf of the Board.

This is the report:

Perhaps there is no interest of the church that deserves a more thoughful consideration than our colleges and academies. As a church we have always stood for education, not only for the Ministry, which we insist shall be of the most thorough character, but also for the Laity, from whom we expect sympathetic co-operation in the general work of the church. Ignorance has ever been the relentless foe to all Christian progress, while knowledge has ever been its ally, its handmaid supporting the light which has dispelled much of the darkness of

doubt, and superstition from the human mind, and revealed it the beauties of the Christian system. As for sentiment along this line, we have sufficient. Perhaps there is not an intelligent Presbyterian in the land, who would not endorse anything that might be said as to the usefulness of the Christian College, and if sentiment would furnish mortar and bricks, teachers and books, I assume that there would be no further need for appeal for aid. But alas for our sentiment, too often it resembles "sounding brass and tinkling cymbals." Colleges can no more be maintained by our good expressions than commercial life by flattering comments.

Is there necessity for the Christian College, is a question often raised, and invariably the Church has answered it in the affirmative. There has always been, and there is as pressing need for its work today, as at any time in the history of the Church.

Secular or State institutions cannot fill its place. State schools are multiplied by the hundred. Each city has abundant facilities for the instruction of all its children and young people. In the rural districts school houses may be found almost at every cross-road. In these schools there are at least 400,000 men and women engaged by the various State Boards to teach. Many of them are exemplary Christians, yet they are not bound by any condition to give religious training to the pupils committed to their care. The ideal of the State institution is not the development of the Christian character, but to train the intellect and to prepare the students for secular employments.

The Christian College, while keeping in view the proper training of the mental, as being essential to an intelligent conduct of secular business, yet has for its highest aim the development of the Christian character; to make better men and better women, to bring to the surface and into action all the finer qualities of the soul.

The Report at the recent Assembly on Colleges and Academies showed conclusively that this was being done. The Assembly's Committee on Evangelistic Work, having visited many of our colleges, made flattering reports of the good work being done. Bible instruction is insisted upon in all our colleges, and the knowledge thereof as essential to a full rounded education. The teachers are refined and cultured, thoroughly up to date in their method and thought. Many of them are overworked, and their salaries are meagre, yet with a courage born of devotion to the work they toil on from year to year, meeting and overcoming difficulties which would seem almost insurmountable.

Some have expressed themselves as being apprehensive that there would be too many colleges. The ground for this fear may be found in the number which we have here in the East. But no one who has considered the conditions of the West with reference to the educational

facilities, could have any such fear. It is simply a fact that colleges in the West are inadequate to the demand. Rev. Duncan McMillian, D.D., gives some interesting statistics in the *Assembly Herald* bearing on this point. Compare Massachusetts and Montana. Geographically Montana would make more than sixteen Massachusetts. In natural resources it would make one thousand. Yet Massachusetts has $43,676,845 in college property, while Montana has but $125,000, beside its imperfect young State institution. Massachusetts has seventeen colleges, Montana one, and that one had to close its doors for lack of funds. You could put one hundred and forty Rhode Islands in Montana, yet Rhode Island has over $4,000,000 of college property to Montana's $125,000. While Rhode Island has but twice Montana's population, and is surrounded by a wilderness of colleges, Montana is as large as Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, and nealy all of Pennsylvania, yet these States have one hundred and five colleges and universities, while Montana has but one Christian college, now closed for daily bread.

Reference to the Assembly's report of 1903 gives additional information along this line. Alaska, Arizona, Nevada and Wyoming have no Christian colleges. Our Church has none in Arkansas, Colorado, New Mexico, North Dakota, Oklahoma Territory, Texas and Wisconsin. Surely these statements do not indicate that there will be in the near future an overplus of colleges in the West.

Some quiet their conscience by reflecting, that if we are not represented in these States, other denomination are, and they are doing the work. True, they are there. In the above named States, the Baptist have seventeen colleges, the Congregational have ten, and the Methodist have seven. They are doing their work, but in no sense are they doing our work. Our part remains to be done.

Another matter of serious import to the Church is the proper training of the young people who have been gathered. These young people are the hope of the Church in the West. We look to them to build churches and maintain them; to fill the offices as ruling elders, Sunday school superintendents and teachers; from their ranks the Church expects ministers to preach the word at home, and others to go into the Foreign Field. To fill these places intelligently they must be prepared. Can we even hope for their services unless we have given them the opportunity to prepare themselves.

Again, is it just that we should subject them to the trials incident to attending schools of other denominations, while preparing for our work? We do not question that other denominations have schools as well equipped for mental training as our own. But we do question if any other school can prepare for Presbyterian work, as well as a Pres-

byterian school. Nor do we wonder that professors do not put themselves to any extra trouble to fit the student for any work other than that which pertains to their own denomination. It has been said that if young people are properly taught at home they are not apt to be lead into other denominations. And I agree perfectly with the statement, "*If*" they are properly taught? Nor would I for one moment reflect upon that most potent agency in the education of the child, home training; yet it is probable that many of those who enter our colleges, at a time when they are most susceptible to impressions, would be easy prey for designing professors. The safe guard is, have your own school.

But aside from these considerations there is one which we as Christians cannot ignore. That of responsibility for the trust committed to our care. The Israelites received the command to leave Horeb, and go in and possess the land of promise. So also may we hear the voice of God calling us to advance from this part of our land, which has been so signally blessed, and go in and possess the whole land.

Too often we have reason to fear that our magnificent possessions here on the border of the continent have so thoroughly satisfied us, that we close our eyes to the possibilities which lie before us in the region beyond. But we should keep in mind that our institutions here in the East, as great as they are, can not do the work of the whole continent.

It has been said that one Niagara is sufficient for a continent, but there is need of thousands of small streams to give fertility to the land. So it may appear that one great institution is enough for a continent, but there is need of many smaller institutions to meet the pressing need of the people, and we should not delay in doing our part.

We have no disposition to advocate less attention to our educational institutions here in the East, but we do most earnestly beseech a more liberal consideration of struggling colleges and academies in the West. The gifts and offerings for this purpose have been larger this year than last, yet the amounts received have not been adequate to the demand. The Board had at its disposal only $27,000 to be distributed to the 26 institutions dependent upon it for aid. Many of the gifts, as usual, were designated for particular institutions. While we concede to donors the right of directing their gifts as they may think best, yet it is possible that the Board, with its knowledge of the whole field and the necessities of the struggling colleges, could place these gifts where they would accomplish the most good.

The whole Church contributed last year to this Board $186,262.46, an increase over the previous year, $325.80. Two hundred and fourty-four more churches and fifteen more church organizations contributed in 1903 and 1904 than in 1902 and 1903. The churches have given only $62,551.25 of the $150,000 recommended by the last Assembly, Despite this fact, the Board has prosecuted its work so effectively that nine colleges have

paid their debts, increased their endowments, or otherwise prospered financially, while two have been reinstated. In all, twenty-six institutions have been aided by the Board. In net property value there has been a gain of $361,177. In students of all grades there has been a gain of two hundred and eighty. Twenty-seven institutions are now under the care of the Board, having property worth $1,841,383. Teaching 3,904 pupils, of whom 2,165 are confessed Christians. One hundred and eighty-six credible conversions have taken place among the pupils during the year.

What we as a Synod have done:

Baltimore Synod has credit for only $1,358. This indeed seems to be a very small amount for our Synod to give to this great work.

Of this amount Baltimore Presbytery gave $539, New Castle $413, and Washington City $406.

Eleven churches of the Baltimore Presbytery, nineteen of New Castle and three of Washington City failed to make offerings to this Board.

Recommendations.—We recommend first, That sessions give more attention to the literature of the Board and, as far as practicable, see that it is distributed throughout the membership of their respective churches.

Second. That our pastors and churches are urged to observe "Education Day" on the Sunday nearest the "Day of Prayer for Colleges," when special effort shall be made to place the interest of this Board before our people.

W. H. Stone, Chairman.

Young People's Societies.

The Standing Committee on Young People's Societies presented a report, which was accepted and adopted, and is as follows:

The Permanent Committee of the General Assembly on Young People's Societies made its first report to that body in May last at its meeting in Buffalo. This Committee was constituted a year before in accordance with the report of a special Committee to which the whole question of the relations of the Young People's Societies to the Church had been referred.

The appointment of this Committee and its first report mark the close of a period of great interest in the history of these societies and the opening of another of, we hope, still greater import.

This result signalizes the final incorporation of these societies in the organic machinery of the Church. This was a thing most devoutly to be wished and required in the doing of it more than a half score of years. If time permitted, it would be interesting to trace the steps of the movement by which Young People's Societies have been assimilated to our Presbyterian system. It is a fine exhibition of Presbyterian statesman-

ship and Presbyterian spirit. It involved many tentative efforts, overtures from Presbyteries, reports of special committees and recommendations of the Assembly. The outcome has made a half million of Young People an integral part of the great life of the Church, and given them a mouthpiece in the General Assembly.

The action of the Assembly in establishing the Permanent Committee disclaims the purpose of making it a Board at present, suggesting that in the time to come, even that may be found wise.

It will be remembered that the rise and rapid growth of the Christian Endeavor movement was among the religious phenomena of twenty years ago.

It raised new and interesting problems among the denominations. It seemed born of God as an instrument of Christian unity, such as the world up to that time had never seen. Baptists, Methodists, Congregationalists, Presbyterians and the rest, coalesced like confluent streams of a great river, flowing onward to the sea. The burning question raised was the conservatism of the interests of the denominations. The more churchly of these forthwith withdrew from the United Society and set up societies of their own, notably, the Epworth League of the Methodists and the Baptist Young People's Society. Our own Church was the theatre of the attempt to establish the Westminster League. But Presbyterian hearts everywhere beat too responsively to the idea of Christian unity and co-operation, and it soon became evident that our Church favored continued connection with the United Society. Another method was sought by which our denominational interests might be conserved. The appointment of the Permanent Committee of the General Assembly marks the success of that effort. The Young People are to have the stimulus of union with the United Society and the National Convention, and yet the local societies are to be an organic part of our church life. The two things really vital in the whole movement have been conserved, viz. : the Local Society and the United Society. And better than all, the Presbyterian Church has again vindicated its catholicity.

The first report of the Permanent Committee is a good omen. Learning wisdom from the tenative efforts of several of the Boards, they have recommended outline courses of study in our societies, of what Presbyterian Churches stand for and the work they are doing in the world. Any one who will read the report of the Committee, given in detail in the Minutes of the General Assembly, will be convinced that it is doing its work wisely and well.

From the reports of Presbyteries in our hands, these things are already receiving thought and care. Classes for the systematic study of the Bible and of missions have already been formed. In these things there is the promise of growth.

Under the guardianship of the Permanent Committee and of the

Committees of Synods and Presbyteries, the societies ought to become not only an instrument of inspiration as hitherto, but of education as well.

It only remains to summarize some of the statistics of the reports of our own Presbyteries:

1. SOCIETIES.—Senior, 100; Intermediate, 15; Junior, 60; others, 46. Total, 221.

2. MEMBERSHIP.—C. E., 5,518; others, 1,313. Total, 6,831.

3. GIFTS.—Home Missions, $2,470.55; Foreign Missions, $1,827.96; Other Boards, $73.00; Local and Self-support, $2,955.69; Other Benevolences, $876.57. Total, $10,069.81.

It will be interesting to note from these figures the following facts:

1. Among the Boards of our Church the two great Boards of Home and Foreign Missions alone make any considerable appeal as yet to the gifts of our young people. But $73.00 were given in all the Synod to all the other Boards.

2. Roughly estimated, gifts to local and self-support and to other objects of benevolence are about in the proportion of 3 to 4. This is not a discreditable balance of the spirit of self-love and the spirit of altruism.

3. Under the heading of Other Benevolences the total amount, $876.57, shows that the vast sum of the gifts of the societies go throngh Presbyterian channels.

4. Of the 175 Societies of C. E., with a membership of 5,500 in the Synod, there are but 15 intermediate societies, with a membership of but 400. The Endeavor Society was designed as a bridge from the Sunday school to the church, and I think it a good one. In the further solution of the society the intermediate is intended to bridge over from the Junior to the Senior. There are only 15 of them. Less than eight per cent. of total membership are in them. Verily much bridging remaining to be done.

5. It is pleasing to note that in at least two of our Presbyteries there are Mission Unions of our Societies, doing a good work.

Your Committee could give no comparison of the work of this year with that of former years as the plan of the Permanent Committee of the Assembly have only been in operation one year.

GEO. P. WILSON, Chairman.

PUBLICATION AND SABBATH SCHOOL WORK.

The Standing Committee on Sabbath School Work made a report, which was accepted, as follows:

An alarming condition confronts us. It is one which should receive the earnest and thoughtful attention of every member of the Synod. Reports of the past year's work show that there has been a

"drift" against the Sabbath school. In the Synod of Baltimore this drift is seen in a decreased enrollment, a decreased average attendance, a decreased contribution to the Board, and worst of all, a decrease in the number of conversions. This retrograde motion is not confined to our Synod alone, but is manifest in a corresponding decrease throughout the whole Church. True, our Board reports a net gain in the membership of Presbyterian Sabbath schools, including Home Departments, of 10,000. But it must also be remembered that the Board reports an addition of 40,000 through its missionary work, in establishing new schools, and were it not for this work, the grand total for the whole Church would show a decrease of 30,000 this year, instead of a gain of only 10,000. These same startling conditions are witnessed in the Sabbath schools of all denominations. It is no use to try to cover up the facts. With all our modern agencies, with our improved helps, and improved methods, and rallying days, and children's days, and the formal resoulutions we have been adopting from year to year, we are going backwards. It is by no means a pleasant contemplation. But the fact that there has been a decrease in the amount and efficiency of our work in this most fertile field, should alarm us; it should call from us more earnest and consecrated effort in this line of service. Is it possible that we are loosing our hold upon the children? If so, we are loosening our grip upon the hand of our Divine Master and Over-Shepherd. Have we come to depreciate the value of Bible study for the young? Have we become indifferent to the importance of gathering in the little ones, and of instructing and training them at the most impressionable period of life? If so, we are neglecting the command of a risen Saviour, who, with the greatest tenderness and solicitude, said: "Feed my lambs." May we not as pastors become so taken up in our work of preparing sermons, in feeding the sheep, as to forget the importance of directing and supplimenting the work of our Sabbath school superintendents and teachers? Are we not commanded to feed the lambs also? The latest reports of our Synod show that last year there was a loss of 361 scholars in the total enrollment of our schools. Should not this fact alone impress us with the importance of using the fall and winter months for some systematic effort to increase our membership and to reclaim those who have become indifferent? Perhaps a conference of pastor, officers and teachers would lead to the adoption of such methods as would make your individual school more attractive and efficient. Have you a Home Department? If not, have you attempted to establish one?

But the year has also witnessed a decrease in the average attendance. Surely there can be no reasonable excuse for such a retrograde movement. The children will not stay away if we make our schools attractive and interesting. Why not take advantage of their childish delight in prizes and rewards and make it worth while for them to be regular and punctual in their attendance?

Last year 777 scholars were received into church membership from our Sabbath schools, while in the preceding year 916 were brought into the fellowship of the church, showing a decrease of 139 for this year.

Truly we cannot afford to neglect this great field of evangelistic effort. The crying need of our Sabbath schools is more capable and consecrated teachers—men and women whose beautiful lives will lead their pupils to Christ, and whose personal influence will draw them into the church. Would it not be well, in the light of this falling off in spiritual results, to look carefully over the roll of your teaching corps?

During the past year 136 churches in this Synod contributed to the Board's work, and again we are compelled to note a loss of $301 in comparison with the year of 1903. And Dr. Worden writes us that "in spite of the fact that a larger number of Sabbath schools used the Board's Children's Day material than ever before, the offerings during the five months, April to September, show considerable decrease, and if the decrease of the first five months of this year continue in the same proportion throughout the entire twelve months, the Board shall be compelled to withdraw a number of missionaries from the field to avoid a debt." Shall not this matter receive your attention? Your Committee would respectfully urge the universal observance of Children's Day and Rally Day; these special days break the monotony of routine and stimulate interest. Moreover, the offerings of these special services are most helpful to the Board in its missionary enterprises. Were these offerings to cease, the Board would be obliged to withdraw one-half of its Sabbath school missionaries from the field.

While the reports are not as flattering as we should like, yet we know that good work has been accomplished in and through our Sabbath schools, and it is not the desire of your Committee to discredit that work in the least. We have in the Synod 163 schools, an increase of seven over the preceeding year, a total enrollment of 28,856 scholars including Home Departments, and contributed for all purposes $26,000. We have no reason to be discouraged; the witness of figures is by no means infallible, and the good seed sown in the year that has passed may bring forth an abundant harvest to the glory of His name in the coming year.

Believing that the Church needs more resolution and fewer resolutions, your Committee will submit no formal recommendations, but it does most earnestly call upon all pastors, superintendents and Sabbath school workers in the Synod of Baltimore to pray and work and plan for the success of their respective schools, that the ingathering of the precious little ones this year may exceed that of any previous year in the history of our work.

Respectfully submitted on behalf of the Committee,

Wm. J. Hutchinson, Chairman.

American Tract Society.

The Synod, acquainted with the work of the American Tract Society, rejoices over its increasing usefulness It would make special mention of its work among the immigrants, in providing large quantities of Christian literature in the languages or dialects which they speak and its employment of colporters to visit them in their homes and places of employment.

The Synod regards its preparation of Spanish Christian literature and the house to house visitation of its colporters as essential to the prosecution of missionary work in the Island possessions. It also recognizes the invaluable aid given by the Tract Society to the work in foreign lands, in providing and circulating a Christian Vernacular Literature to meet the ever-increasing call for the use of the printed page, both for the building up of the Church and for aggressive work by native pastors and colporters.

The Synod renews its commendation of the American Tract Society and its recommendation that each Presbytery appoint a Standing Committee on its work, and urges that the churches, one and all, make an annual offering for its support.

Sustentation Accounts.

The Committee to audit the accounts of the Treasurer of the Sustentation Fund reported that they found them in perfect order.

F. L. Moore,
J. J. Hays.

Synodical Sermon.

The Committee on Synodical Sermon would report as follows: That Rev. Robert P. Kerr, D. D., Pastor of the Northminster Church of Baltimore, be appointed to preach the Synodical Sermon at the next Stated Meeting, with Rev. T. Holmes Walker, Pastor of Second Church of Baltimore, as alternate.

Theme.—"The Atonement."

Leave of Absence.

The Committee on Leave of Absence recommended that the following brethren be excused:

From all the Sessions.—Revs. W. H. Bancroft, J. Edgar Franklin, J. B. Swann, Henry F. Mason.

After Wednesday Morning.—Revs. S. B. Wylie, C. M. Sciple, T. A. McCurdy, and Elder George P. Bohrer.

After Wednesday Noon.—Revs. J. S. Gilfillan, T. F. Dixon, W. Freund, W. F. Lewis, and Elders George W. Steel, J. J. Hays, A. L. Duyckinck and L. H. Dewey.

Vote of Thanks.

Resolved, That the thanks of the Synod are hereby tendered most heartily to the Pastor and people of Aisquith Street Church and to the members of the other churches of the City of Baltimore for their generous hospitality, to the railroads for reduced rates, and to the press for the full and accurate reports of our proceedings.

Synod took Recess until 8 p. m.

At 8 p. m. Synod met and joined in a popular service in the interest of Missions under the auspices of the Woman's Synodical Societies.

The address was delivered by Mr. Robert E. Speer, Secretary of Board of Foreign Missions.

The following is a synopsis of the reports presented by the secretaries:

Home Missions.

Officers.—President, Mrs. J. T. Kelly, 1367 Kenesaw Ave., Washington, D. C.; Vice-Presidents, Mrs. T. Holmes Walker, 140 Jackson Place, Baltimore, Md., Mrs. J. B. North, Snow Hill, Md., Mrs. T. S. Hamlin, 1316 Connecticut Ave., Washington, D. C.; Secretary and Treasurer, Miss N. G. Bradley, 1722 N. St., Washington, D. C.; Secretary for Young People, Miss Maud Abercrombie, 827 Hamilton Terrace, Baltimore, Md.; Secretary of Literature, Miss Deborah Easton, 111 12th St., S. E., Washington, D. C.; Secretary for Freedmen, Mrs. G. H. Beatson, 1726 McCulloh St., Baltimore, Md.

Synodical Committees.

Washington.—Mrs. W. N. Paxton, 941 Massachusetts Ave.; Mrs. A. R. Quaiffe, "The Concord;" Mrs. T. S. Hamlin, 1316 Connecticut Ave.; Mrs. Wallace Radcliffe, 1200 K St.; Mrs. D. W. Skellinger, 936 B St., S. W.; Miss N. G. Bradley, 1722 N St.

New Castle.—Mrs. J. B. North, Snow Hill, Md.; Mrs. W. K. Crosby, 903 Tatnall St., Wilmington, Del.; Miss Margaretta Barr, 817 West St., Wilmington, Del.; Mrs. J. B. Turner, Dover, Del.

Baltimore.—Mrs. George H. Beatson, 1726 McCulloh St.; Mrs. A. B. Cross, 701 N. Calvert St.; Mrs. G. H. Trull, 2128 St. Paul St.; Mrs. T. Holmes Walker, 140 Jackson Place.

Since our last meeting, the Woman's Board of Home Missions has celebrated the Twenty-fifth Anniversary of its organization, an anniversary full of significance to every Presbyterian woman. Called at that time to a new work, made necessary on the Home Mission field by the peculiar conditions existing in many parts of our land, the women responded, slowly at first; but, as the imperative need of the educational work was laid before them, they thronged in increasing numbers, until now an army, 130,000 strong, stands organized and equipped to support with intelligence and enthusiasm all work adopted by the Board.

To fittingly celebrate this Twenty-fifth Anniversay, our societies were asked to give $50,000 as an extra, for a new school to be built and endowed in Santa Fe, New Mexico, which should also be a testimonial to the value and work and faithfulness of our honored President, Mrs. D R. James, and be called by her name. Our Synodical Societies gave over $2,000 to this object.

In our Synod there are 154 churches. In these churches there are 115 auxiliaries (which shows that we are not yet thoroughly organized), 68 Young People's Societies and Bands, 42 contributing Sunday Schools, and about 100 Christian Endeavor Societies. Total contributions to the Woman's Board, $13,040.29, an increase of $1,407.00. Of this amount, $415.42 was for Freedmen's work. Missionary boxes were valued at $5,218.59. The advance in gifts comes through societies and bands.

Sunday Schools have advanced $50; Christian Endeavor Societies have fallen behind to the amount of $400.

New Auxiliaries are reported in Hagerstown, Highlandtown, Roland Park and Walbrook, and Bands in Cumberland, Northminster, Hamden and Light St.

Word comes from the Board that every effort must be made to keep up to this record in the coming year, as the work as laid out has not any plan for retreat or retrenchment.

Let the new organizations lend their support, and let us see that no organizations are allowed to die out from lack of enthusiasm or of work to do.

NETTIE G. BRADLEY, Secretary.

FOREIGN MISSIONS.

OFFICERS AND COMMITTEES.—President, Mrs. Wilfred Shaw, Govanstown, Md.; 1st Vice-President, Mrs. J. N. Culbertson, 27 9th St., N. E., Washington, D. C.; 2nd Vice-President, Mrs. J. P. Campbell, 1728 Broadway, Baltimore, Md.; 3rd Vice-Prerident, Miss Eva Taylor, 903 Tatnall St., Wilmington, Del.; 4th Vice-President, Mrs. D. A. McKnight, Washington, D. C.; 5th Vice-President, Mrs. A. N. Keigwin, Wilmington, Del.; 6th Vice-President, Mrs. R. M. Wylie, Baltimore, Md.; Secretary and Treasurer, Miss Josephine M. Chester, 1016 11th St., N. W., Washington, D. C.

EXECUTIVE COMMITTEE.—Mrs. Isabelle Macfarland, Mrs. Amos Webster, Mrs. J. A. Travis, Mrs. Wallace Radcliffe, Washington, D. C.; Mrs. J. Mason Knox, Mrs. Reuben Foster, Mrs. J. C. Ludington, Mrs. A. L. Gardner, Baltimore, Md.; Miss Mary B. McIntire, Elkton, Md.; Mrs. Lafayette Marks, Wilmington, Del.; Mrs. W. H. Logan, Wilmington, Del.; Mrs. L. D. Collier, Salisbury, Md.; Mrs. R. C. Holmes, Dovel, Del.

TREASURERS.—Mrs. R. H. Smith, 1230 N. Calvert St., Baltimore, Md.; Mrs. Amos G. Draper, Kendall Green, Washington, D. C.; Mrs. R. L. Cann, Jr., Kirkwood, Del.

SECRETARIES YOUNG PEOPLE'S WORK.—Miss H. M. Simonton, 904 McCulloh St., Baltimore, Md.; Mrs. D. E. Wiber, 657 H St., N. E., Washington, D. C.

SECRETARIES OF LITERATURE.—Mrs. Isaac Pearson, 1817 13th St., N. W., Washington D. C.; Mrs. J. S. Hopper, Chesapeake City, Md.; Miss Ruth Cowdrey, 211 E. Biddle St., Baltimore, Md.

SECRETARIES.—Mrs. J. W. McIlvain, 512 Park Ave., Baltimore, Md.; Miss M. A. Barr, 817 West St., Wilmington, Del.; Miss V. S. Gemmill, 1817 Riggs St., Washington, D. C.

We can report a year of advance in our work and finances, and more perfect organization. The sum total of our collections is $12,922.04, given as follows: Baltimore, $4,049.98, gain of $127.49; New Castle, $1,843.67, gain of $135.98; Washington, $8,028.39, gain of $3,653.30. Total gain, $3,916.77.

The increase has come through the great effort made by the Washington Society to celebrate its Twenty-fifth Anniversary Offering, which was made a special one for the building at Tokyo of a Washington Memorial Hall for our successful school for girls, the "Joshi Gakuin."

The good work of Mrs. Gillespie through the Synod early last spring, which she finished in November, is shown here also. She was followed by Mrs. Palmer, who spoke for the Home and Foreign Boards, the results of whose efforts we hope to hear in the coming months. She was impressed by the efforts and preparations made for her coming, and says: "While we are intelligent, active and loyal, there a large number of women who are ignorant of our work. The lack of knowledge through our literature is the great cause; willing hands, but ignorance of heart do it."

While the men report progress in this Synod through the Foward Movement Committee, we intend to report still further progress through the efforts in instruction and education of these two fine speakers.

We must increase the circulation of our wonderfully fine magazine, *Woman's Work*, and discuss its contents, or in some way see that it is

read. *Over Sea and Land*, our Junior publication, also needs our care and attention. Of new organizations, we report in Washington two C. E. Societies and one Band, in Baltimore three C. E. Societies and one Junior C. E., New Castle two Junior C. E. Societies and five Bands.

We still support nine missionaries in the field, and the C. E. Societies support in part Revs. Dunlap and Eckels. It will be our great effort during the coming winter to increase the circulation and reading of our exceptionally fine magazine, *Woman's Work*, and to organize many Mission Study Classes, the new method of education. In the matter of organization, we report:

We hope to complete the organization of our auxiliary in one country church, and in one suburban, where they are burdened with a debt which they desire to cancel first, forgetting that the burden will be removed if the mission work is taken up, followed by the blessing which always comes from it. All other missionary work is carried on by our Soieties, Bands and C. E. Societies as usual.

We can now get hints of new methods from the letters from the field in our magazines. The women of Kyoto took a covenant last year, each to do anything she was able to perform, and having kept the pledge may be counted on, every one to do her duty. As a member of the Chicago Board says: "If we had in each one of our societies twenty women who could be counted on to do, each, what she was able to do, our work would take another step forward." In one of our Presbyteries a quiet woman of leisure, with no family, has some knowledge of drawing; the maps of the society were rough ones, worn and faded. She was asked to "touch them up." She now says she enjoys the work greatly, and is interested in getting them up to date by copying from the latest reports of the Foreign Board the stations where our missionaries are located.

Dear Treasurers, have you read the article "Even Dollars" in the *Home Mission Monthly* for September? The writer says, "When a plan has been tried and proved, it is worth while to pass it on." In the Presbyterial Society of Peoria, Presbytery of Illinois, the following standing rule has been adopted and practiced with gratifying results; Quarterly remittances to Presbyterial Treasurer shall be made in even dollars. If odd cents are forwarded, they shall be made in even dollars. If odd cents are forwarded, they shall be applied to Presbyterial Contingent Fund, and not sent on to headquarters. The distinct advantages are manifold. The entries in the Treasurers' books are simplfied. Time is saved in casting up the accounts. If the President wishes a memorandum of amounts from the Treasurer, it takes but half the time to make it. Gifts are increased to a degree by this rule of *evening up*. It involves a business-like attention to details. A local Treasurer

nowadays, who would send in ninety-nine cents, trailing after a goodly sum in dollars, which might be made one more by the stray penny, would be thought wandering in her wits. The appearance of a long array of even dollars in the printed report at the year's close, is positively beautiful to us. We did not accomplish our purpose in one year, but by constant precept and practice we have almost attained perfection, and our Presbyterial remittances to headquarters are certainly welcome with "no cents" in them, but plenty of "sense."

Let me give you in Jacob Riis' own words how he was won over to the work abroad. We all know what he has done at home.

"Every once in a while I hear some one growl against Foreign Missions because the money and strength put into them are needed at home. I did it myself when I did not know better. God forgive me. I know better now; and I will tell you how I found out. I became interested in a strong religious awakening in my own old city of Copenhagen, and I set about investigating it. It was then that I learned what others had learned before, and what was the fact there, that for every dollar you give away to convert the heathen abroad, God gives you ten dollars' worth of *purpose* to deal with your heathen at home."

What are we going to do this coming winter and Lenten season about Mission Study Classes? A woman in Washington joined one last spring, taking the time from her annual vacation (ninety minutes each week for six weeks) to attend, and decides that if she had begun with the first year's studies she would be a very wise woman, and she most heartily commends the studies for great mental and spiritual uplift.

Directly in line of this work a normal class in mission study is conducted monthly, Saturday afternoons in the New York Avenue Church, under the auspices of the District Christian Endeavor Union, its object being to train persons who will organize classes in their own societies and churches. The leader, Mr. W. H. H. Smith, conducted a similar class last year with beneficial results.

Permit me to close this report with a few suggestions from that very instructive paper by Ellen C. Parsons for the Pan-Presbyterian Council, held last July in Liverpool, England. Perhaps many have not seen it, "With us it still rests, to shorten the pilgrim processions to idol shrines, to send light to those sitting in darkness, to open prison doors to them that are bound." Strengthened anew, women of Presbyterianism, facing the same challenge as when we first began, our marching orders unchanged, under the same glorious, invincible Commander as of old, now more than ever shoulder to shoulder, let us *up* with our banners, "Go ye—keep going into all the world."

JOSEPHINE M. CHESTER,

Secretary and Treasurer.

Synod commended very heartily the Woman's Synodical Societies for the earnest, persevering work which they are doing, and the grand results which they have achieved. The election of the officers of the societies was unanimously confirmed.

The Stated Clerk was authorized to have the Minutes printed in the usual form, including the report of the Committee on Sustentation.

Report on Standing Committees and Rules, adopted. (See pages 3 and 4).

The final roll-call was dispensed with.

The Minutes were read and approved.

Synod adjourned.

Closed with prayer and the Apostolic benediction.

N. H. Miller, *Stated Clerk.*

J. M. Nourse, *Permanent Clerk.*

ROLL OF THE SYNOD.

CHURCHES, MINISTERS AND RULING ELDERS.

The Asterisk (*) indicates the Clerk of Session.

I. Presbytery of Baltimore.

ANNAPOLIS CHURCH—Enrolled 1846.
George S. Bell, P., Annapolis, Md.
Ruling Elders—G. A. Culver,* William M. Abbott, Annapolis, Md.

ASHLAND CHURCH, Baltimore Co., Md., organized 1874.
Edwin D. Newberry, Pastor Emeritus, 2427 E. Preston street, Baltimore, Md.; Richard L. Walton, P., Ashland, Md.
R. E.—John W. Frankenfield,* Cockeysville, Md.; Wm. H. Burnes, Warren, Md.

Baltimore.

ABBOTT MEMORIAL CHURCH, Bank street and Highland avenue, organized 1883.
J. Wynne Jones, D. D., P., 1121 Highland ave., Baltimore, Md.
R. E.—Cyrus Copper, Mount Carmel; Enoch Bowen, 3104 O'Donnell st.; Joseph N. Wiley, 833 Canton st.; George Kane, 1023 Highland ave.; John H. Ford, 412 Claremont st.; A. F. Weigert,* 341 N. Clinton st.; Philip Keiner, 3444 E. Baltimore st.; Henry Henes, 2740 E. Baltimore st.; Evan Jones, 119 E. Elliott st.; Charles T. Bevan, 13 S. Clinton st.; Thomas DeVaughn, 1411 Highland ave.; Edward Sanders, 912 N. Third st., Baltimore, Md.

AISQUITH STREET CHURCH, North avenue and Aisquith street, organized 1844.
David T. Neely, P., 1641 N. Caroline st., Baltimore, Md.
R. E.—Robert Kinnear,* 908 E. Biddle st.; Joseph R. Cummings, 907 Hopkins ave.; Joseph B. Bell, 719 E. 21st st.; Arthur L. Jackson, 1303 N. Bond st., Baltimore, Md.; Samuel Fay Harper, Washington, D. C.

BABCOCK MEMORIAL CHURCH, Madison and North aves., organized 1893.
Carl W. Scovel, P., 2300 Madison ave., Baltimore, Md.
R. E.—Edward Stinson, 2129 Callow ave.; J. W. Walker, 1952 Linden ave.; John A. Welsh,* 721 Reservoir st., Baltimore, Md.

BOHEMIAN AND MORAVIAN CHURCH, Ashland ave. and Washington st., organized 1890.

Vaclav Vanek, P., 834 N. Washington st., Baltimore, Md.

R. E.—John Gregor, 938 Castle st.; Matej Hlavacek, 942 Castle st.; Joseph Coufal,* 410 N. Chester st.; Charles Hurt, 416 N. Washington st., Baltimore, Md.

BROADWAY CHURCH, Baltimore st., east of Broadway, organized 1846.

Henry Neill, P., Baltimore, Md.

R. E.—William S. Faust, 224 S. Broadway; Dr. William H. Johnson,* 1916 E. Pratt st., Baltimore, Md.

BROWN MEMORIAL CHURCH, Park and Lafayette aves., organized 1870.

John T. Stone, P., 1316 Park ave., Baltimore, Md.

R. E.—John P. Ammidon, 1623 Park Place; E. J. D. Cross, 114 E. Eager st.; John B. Ramsay, 1319 N. Charles st.; O. F. Day, 222 E. Lafayette ave.; P. B. Millikin, 1516 Park ave.; I. R. Page, M. D., 1206 Linden ave.; H. M. Simmons, M. D.,* 602 Fidelity Building; Horace Burrough, "The Cecil;" J. M. T. Finney, M. D., 1300 Eutaw Place, Baltimore, Md.

CANTON CHURCH, Tome st., enrolled 1878.

Thos. W. Pulham, P., 1130 East ave, Baltimore, Md.

R. E.—George Hughes, 707 Robinson st.; William Gamble,* 926 East ave.; Edwin Roseberry, 3105 Dillon st.; John Charles, Highland ave., Baltimore, Md.

CENTRAL CHURCH, Eutaw Place, near Dolphin st., organized 1853.

Joseph T. Smith, Pastor Emeritus, Harrisburg, Pa.

DeWitt M. Benham, Ph. D., P., "The Cecil," Baltimore, Md.

R. E.—William H. Cole, 1020 N. Eutaw st.; Theo. K. Miller,* "The Cecil;" Joseph T. Smith, M. D., 1010 Madison ave.; L. H. Durling, 1814 Linden ave.; John T. Hill, Roland Park; C. W. Benson, M. D., 1404 Eutaw Place; B. A. Nelson, 1127 Madison ave.; John R. Hooper, 1425 Linden ave.; Robert Cole, 200 Hawthorne Road, Roland Park; T. Davis Hill, "The Cecil," Baltimore, Md.

COVENANT CHURCH, cor. Hollins and Stricker sts., organized 1889.

Charles W. Sommerville, Ph. D., P., 1413 Hollins st., Baltimore, Md.

R. E.—Joseph Cowman, Bohannon, Va; George L. H. Krise, 1128 N. Carey st.; Dr. Justus H. Ehlers,* 601 N. Carrollton ave.; Henry S. Sohl, 713 N. Carey st.; Wm. T. B. Diggs, Baltimore, Md.

FAITH CHURCH, Broadway and E. Biddle st., organized 1886.
John P. Campbell, D. D., P., 1728 N. Broadway, Baltimore, Md.
R. E.—Dixon Guy, 1238 N. Broadway; Theophilus Hill, 1303 E. Biddle st.; Edw. I. Hyde,* 1100 E. North ave.; Oliver W. Cummings, 1505 Federal st.; Henry L. Hillegeist, 1404 N. Broadway, Baltimore, Md.

FIRST CHURCH, Madison st. and Park ave., founded 1761.
Donald Guthrie, D. D., P., 808 Park ave., Baltimore, Md.
Hope Mission, Baltimore, Md.
R. E.—W. W. Spence, 1205 St. Paul st.; Russell Murdoch, M. D., 410 Cathedral st.; Elisha H. Perkins,* 710 St. Paul st.; William Reynolds, 10 W. Preston st.; William H. Dix, 622 W. North ave.; Edward H. Griffin, 1027 N. Calvert st.; David F. Haynes, 1715 Park ave.; Geo. H. Rodgers, 305 W. Lanvale st.; G. Frank Baily, 2125 Maryland ave.; A Crawford Smith, 1119 Park ave., Baltimore, Md.

FULTON AVENUE CHURCH, Fulton and Riggs aves., organized 1886.
Edward H. Robbins, D. D., P., 1815 Edmondson ave., Baltimore, Md.
R. E.—George H. Conn, 1641 W. North ave.: James L. Ridgely,* 1321 Lafayette ave.; Henry A. Burroughs, 3015 Pennsylvania ave.; E. Wesley Hale, 1302 N. Mount st.; George B. M. Fosnot, 1813 W. Franklin st.; Robert H. Gault, 1538 W. Lanvale st.; Theo. J. Morton, 1371 N. Gilmor st., Baltimore, Md.

GRACE CHURCH, Dolphin and Etting sts., organized 1881.
E. F. Eggleston. P., 623 W. Lanvale st., Baltimore, Md.
R. E.—Charles Davage,* 1234 Druid Hill ave.; G. Merritt, 417 Hoffman st.; Samuel C. Owings, 1372 Fremont ave.; W. G. Thomas, 2234 Calvert st.; R. A. Fry, 1126 Etting st.; Jessie Ireland, 525 Dolphin st.; J. T. Nelson, 545 W. Lanvale st.; F. P. Melchor, 536 Robert st.; James W. Nichols, 1621 Division st.; S. Stark, 429 Fremont ave., Baltimore, Md.

HAMPDEN CHURCH, North Baltimore, organized 1881. Vacant.
R. E.—William H. Males, 740 35th st.; Mark H. Thompson,* 325 Roland ave., Baltimore, Md.

LAFAYETTE SQUARE CHURCH, Carrollton ave., north of Lanvale st., organized 1880.
Duncan M. Buchanan, P., 525 N.Carrollton ave., Baltimore, Md.
R. E.—E. D. Freeman, Thurmont, Md.; S. M. Rankin, 1044 N. Eden st.; S. R. Hogg,* 1006 W. Lanvale st.; W. J. Mackee, 1424 McCulloh st.; W. B. Wills, 1012 W. Lanvale st.; G. S. Rippard, 2429 W. North ave.; C. M. Cook, M. D., 1061 Myrtle ave.; W. M. Robinson, 921 N. Carrollton ave., Baltimore, Md.

LIGHT STREET CHURCH, near Montgomery st., organized 1855.
William L. Everitt, P., 805 William st., Baltimore, Md.
R. E.—Levi A. Merrill, 1035 Hanover st.; Robert L. Butler,* 223 Warren ave.; W. Frank Downes, 108 W. Fort ave.; Robert McMeekan, 215 E. Montgomery st., Baltimore, Md.

MADISON STREET CHURCH, east of Park ave.; organized 1848.
Reuben H. Armstrong, P., 1224 Druid Hill ave., Baltimore, Md.
R. E.—James J. Fessenton, 918 Cathedral st.; George E. Fry,* 318 Preston st.; William Scott, 1113 Maryland ave.; Richard Mack, 541 W. Biddle st.; George B. Murphy, 524 St. Paul st., Baltimore, Md.

NORTHMINSTER CHURCH, corner North ave. and St. Paul st., organized 1880.
Robert P. Kerr, D. D., P., 25 W. North ave., Baltimore, Md.
R. E.—Richard K. Cross,* 1520 Park ave.; John L. Reed, 9 E. Mt Royal ave.; Franklin J. Morton, Roland Park; Charles W. Wisner, 2118 Oak st.; Albert L. Gardner, 216 E. Lafayette ave., Baltimore, Md.

REID MEMORIAL, organized 1904.
John S. Conning, P., 1228 N. Caroline st., Baltimore, Md.
R. E.—R. W. Scott, 820 North ave.; George L. Heuck, Patterson-Park ave.; J. Frank Herbert, 1838 Harford ave., Baltimore, Md.

RIDGELY STREET CHURCH, cor. Hamburg st., organized 1892.
T. Chalmers Easson, P., Hotel Condon, Baltimore, Md.
R. E.—Richard Schroder,* 2126 Hollins st.; Henry Ebert, 901 Russell st.; Richard Spencer, Jr., 611 W. Hamburg st.; Frank Walter, 1126 W. Cross st., Baltimore, Md.

ROLAND PARK CHURCH, organized 1901.
John W. Douglass, P., Roland Park, Baltimore, Md.
R. E.—Charles W. Coggins, 5 W. German st., Baltimore, Md.

SECOND CHURCH, Baltimore and Lloyd sts., organized 1803.
T. Holmes Walker, P., 140 Jackson Place, Baltimore, Md.
R. E.—Robert H. Smith, 1230 N. Calvert st.; John Abercrombie,* 827 N. Eutaw st.; John McKenzie, 310 North st.; Robert J. Kane, Gay and High sts.; Harry G. Evans, 310 North st.; Frank R. Haynes, 1517 N. Broadway, Baltimore, Md.

WALBROOK CHURCH, Baltimore, organized 1898. Vacant.
R. E.—George Miller, 13th st. and Walbrook ave.; Edward Tudor,* Clifton ave., near 13th st., Walbrook, Baltimore, Md.

WAVERLY CHURCH, North Baltimore, organized 1887.
John R. Rosebro, P., 141 Windermere ave., Baltimore, Md.
R. E.—R. L. Graham,* 513 Chestnut Hill ave.; A. H. Fields, 2821 Frisby st.; Ed. Meister, 427 Calvin ave., Baltimore, Md.

WESTMINSTER CHURCH, Fayette and Greene sts., organized 1852.
John L. Allison, D. D., P., 1527 W. Fayette st., Baltimore, Md.
R. E.—Benj. Whitely, Catonsville, Md.; Elisha S. Heath,* 1318 W. Lexington st.; Lewis C. Bruster, 111 W. German st., Baltimore, Md.; E. L. Petitt, Washington, D. C.; A. P. Gray, 531 N. Fulton ave., Baltimore, Md.

BARTON CHURCH, Alleghany Co., Md., organized 1859.
Vacant.
R. E.—Matthew Longridge,* John Meek, William S. Williams, Barton, Md.; Jacob Stump, Frostburg, Md.

BEL AIR CHURCH, Harford Co., Md., organized 1852.
S. S. Greenwell, P., Bel Air, Md.
R. E.—George R. Cairnes,* John D. Worthington, John B. Hanna, J. Lawrence McCormick, Bel Air, Md.; William T. Sawyer, Emmerton, Md.

BETHEL CHURCH, Harford Co., Md., organized 1769.
William A. Price, P., Madonna, Md.
R. E.—William Hope, Taylor, Md.; C. S. M. Besler, George A. Cairnes, Charles Bay, Jarrettsville, Md.; John R. Kirkwood, William Jackson, Bradenbaugh, Md.; John W. Barton, Black Horse, Md.; N. O. Stokes,* The Rocks, Md.

NORTH BEND CHURCH, Maryland, organized 1898.
R. E.—James Baird, The Rocks, Md.; George B. Cumming, Jarrettsville, Md. (With Bethel.)

BRUNSWICK CHURCH, Frederick Co., Md., organized 1892. Vacant.
R. E.—L. T. Potterfield, Kirby I. Rinker,* Brunswick, Md.

CALVERTON CHURCH, Baltimore Co., Md., organized 1900.
Vacant.
R. E.—Lewis Rand, 2800 W. Lafayette ave., Baltimore, Md.

CATONSVILLE CHURCH, organized 1881.
Joseph F. Jennison,* P., Station G, Baltimore, Md.
R. E.—Benjamin Whiteley, M. D., Station G., Baltimore, Md.

CHESTNUT GROVE CHURCH, Baltimore Co., Md., organized 1843.
James W. Campbell, P., Sweet Air, Md.
R. E.—John S. Green, M. D., Gittings, Md.; James G. Kane, Long Green, Md.; Thos. J. Jessop, Sweet Air, Md.

CHURCHVILLE CHURCH, Harford Co., Md., founded 1738.
Samuel C. Wasson, P., Churchville, Md.
R. E.—R. Harris Archer,* Churchville, Md.; Thomas Webster, Calvary, Md.; Amos V. Bailey, Level, Md.; Walter Finney, Churchville, Md.

CRISP MEMORIAL CHURCH, Brooklyn, Md., organized 1893.
Luther Martin, P., Brooklyn, Md.
R. E.—John G. Pumphrey,* Brooklyn, Md.

CUMBERLAND CHURCH, Alleghany Co., Md., organized 1806.
James E. Moffatt, D. D., P., Cumberland, Md.
R. E.—Judge A. Hunter Boyd, David L. Clayton, W. H. McCormick, M. D., R. D. Wilson, Clarksburg, W. Va.; T. H. Shryor, Minneapolis, Minn.; E. T. Duke, M. D.,* Cumberland, Md.

DEER CREEK HARMONY CHURCH, Harford Co., Md., organized 1855.
Robert F. Sterling, P., Glenville, Md.
R. E.—A. P. Silver, S. Martin Bayliss, Glenville, Md.; George E. Silver,* Deer Creek, Md.

ELLICOTT CITY CHURCH, Howard Co., Md., founded 1837.
Henry Branch, D. D., P.,* Ellicott City, Md.
R. E.—James Holden, Joseph H. Holmes, Oella, Md.; C. F. Rappainer, Sr., M. Gist Sykes, D. D. S., Ellicott City, Md.

EMMITTSBURG CHURCH, Frederick Co., Md., organized 1760.
David H. Riddle, D. D., P., Emmittsburg, Md.
R. E.—Robert L. Annan, M. D., Fairplay, Pa.; William C. Scott, John Allison, James A. Helman, Emmittsburg, Md.

FRANKLINVILLE CHURCH, Baltimore Co., Md., organized 1839.
Vacant.
R. E.—Wm. C. Vogts, Robert Tuckton, Franklinville, Md.

FALLSTON CHURCH, Harford Co., Md., organized 1874.
R. E.—Joseph Crumlich, Fallston, Md. (With Franklinville.)

FREDERICK CITY CHURCH, Frederick Co., Md., organized 1780.
T. Freeman Dixon, P., Frederick City, Md.
R. E.—Prof. Chas. W. Ely, John W. Davidson,* Edw. S. Eichelberger, S. Elmer Brown, Frederick City, Md.

FROSTBURG CHURCH, Alleghany Co., Md., organized 1859.
Henry S. Ecker, P., Frostburg, Md.
R. E.—Reuben Anthony,* John Cocker, E. H. B. Prichard, Frostburg, Md.

GOVANSTOWN CHURCH, Baltimore Co., Md., organized 1846.
Wilfred W. Shaw, P., Govanstown, Md.
R. E.—H. B. Everding,* Govanstown, Md.; James Rodgers, C. B. Turnbull, Rodgers Forge, Md.

GRANITE CHURCH. (With Mt. Paran.)

GROVE CHURCH, Aberdeen, Harford Co., Md., organized 1863.
Thomas T. Brown, P., Aberdeen, Md.
R. E.—James W. McGaw,* John A. Mitchell, Aberdeen, Md.

HAGERSTOWN CHURCH, Washington Co., Md., organized 1817.
Robert A. Boyle, P., Hagerstown, Md.
R. E.—Charles E. Baechtel, J. N. Duffield,* Hagerstown, Md.

HAVRE DE GRACE CHURCH, Harford Co., Md., organized 1841.
Walter R. Murray, P., Havre de Grace, Md.
R. E.—R. H. Smith, Otho Green, Havre de Grace, Md.; Charles A. Osborn, Aberdeen, Md.

HAMILTON CHURCH, Baltimore, Co., Md., organized 1901.
Irvin C. Yeakel, S. S., 1737 Harford ave., Baltimore, Md.

HIGHLAND CHURCH, Harford Co., Md., organized 1890.
Jonas Barclay, P., Street, Md.
R. E.—John W. Galbreath, W. A. Wheeler, Hugh T. Heaps, Jas. W. Davis, Street, Md.; Jas. J. Wilson, Pylesville, Md.; John F. DeRau, Rocks, Md.

LONACONING CHURCH, Alleghany Co., Md., organized 1861.
Adam C. Thomson, P., Lonaconing, Md.
R. E.—J. D. Skilling, M. D.,* John Abbott, Sr., John Swann, Prof. Wm. Gunning, James Jackson, John Schafer, Hector Cochrane, Joseph Jones, Lonaconing, Md.

LORD CHURCH, Midland, Md., organized 1898.
Vacant.
R. E.—J. H. Carpenter, M. D., David Smith,* Midland Md.

MIDLAND CHURCH. Vacant.
R. E.— Daniel McMurdo,* Midland, Md.

MT. PARAN CHURCH, Baltimore Co., Md., founded 1715.
J. E. Wheeler, D. D., P., Harrisonville, Md.
R. E.—J. Henry Ehlers,* Hernwood, Md.; W. E. Fite, Randallstown, Md.; William C. O'Dell, Hernwood, Md.

GRANITE CHURCH, Baltimore Co., Md., organized 1848.
R. E.—Charles S. Grant,* Andrew Kirkpatrick, Granite, Md.

RANDALLSTOWN CHURCH, Baltimore Co., Md.
R. E.—William Wallace Russell,* Randallstown, Md.

NEW WINDSOR CHURCH, Carroll Co., Md., organized 1839.
James Fraser, Ph. D., P., New Windsor, Md.
R. E.—Solomon S. Ecker,* Ellsworth Ecker, New Windsor, Md.

NORTH BEND CHURCH. (See Bethel.)

PINEY CREEK CHURCH, Frederick Co., Md., organized 1763.
Henry P. Sanders, P., Taneytown, Md.
R. E.—H. D. Hess, Harney, Md.; Robt. W. Galt, Bruceville, Md.; James B. Galt, Judson Hill, Taneytown, Md.

TANEYTOWN CHURCH, Carroll Co., Md., organized 1828.
H. P. Sanders, P., Taneytown, Md.
R. E.—Andrew Arthur, Frizzleburg, Md.; C. Birnie, M. D., Geo. H. Birnie, John E. Davidson, R. S. McKinney,* Taneytown, Md.

RANDALLSTOWN CHURCH. (See Mt. Paran.)

RELAY CHURCH, Baltimore Co., Md., organized 1881.
Vacant.
R. E.—W. T. Barker, Monroe Mitchel, St. Dennis, Md.

SPARROW'S POINT CHURCH, Baltimore Co., Md , organized 1890.
A. Burtis Hallock, P., Sparrow's Point, Md.
R. E.—Alex. McKenzie,* I. G. Mathews, John Naudain, Sparrow's Point, Md.

ST. HELENA CHURCH, Baltimore Co., Md., organized 1898.
William C. Maloy,* P., 1020 McCulloh st., Baltimore, Md.
R. E.—Nicholas J. Jolly, St. Helena, Md.

TANEYTOWN CHURCH. (See Piney Creek.)

WILLIAMSPORT CHURCH, Washington Co., Md., organized 1819.
Vacant.
R. E.—J. A. Brown, C. D. Downs,* Williamsport, Md.

ZION CHURCH, Anne Arundel Co., Md., organized 1884.
Jeremiah B. Swann, P., and S. S.,* Lothain, Md.
R. E.—Philip Pindell, Lloyd Brown, Charles Ennis, Lothain, Md.

MINISTERS WITHOUT CHARGE.

William W. Campbell, Highlands, Wilmington, Del.
J. William McIlvain, D. D., Sec., 512 Park ave., Baltimore, Md.
William Simonton, D. D., H. R., Washington, Pa.
William H. Weaver, D. D., Baltimore, Md.
Thomas L. Springer, 606 Windermere avenue, Baltimore, Md.
Henry G. Martin, Govanstown, Md.

II. Presbytery of New Castle.

BLACKWATER CHURCH, Sussex Co., Del., organized 1690.
W. M. Dauerty, S. S., Frankford, Del.
R. E.—Henry M. Tunnell, Clarksville, Del.; George W. Chamberlain,* Blackwater, Del.; Ebe Walter, 101 Pine st., Philadelphia, Pa.

BRIDGEVILLE CHURCH, Sussex Co., Del., organized 1846.
Henry W. Miller, P., Bridgeville, Del.
R. E.—Edgar L. Kinder,* Bridgeville, Del.

FARMINGTON CHURCH, Kent Co., Del., organized 1895.
R. E.—Shermizer Fisher, W. B. Thorp, Farmington, Del.

BUCKINGHAM CHURCH, Berlin, Md., organized 1784.
William H. Bancroft, P., Berlin, Md.
R. E.—Henry D. Tingle, John W. Pitts, M. D.,* Daniel C. Hudson, Calvin B. Taylor, John N. Henman, Berlin, Md.

CHESAPEAKE CITY CHURCH, Cecil Co., Md., organized 1857.
Samuel M. Perry, P., Chesapeake City, Md.
R. E.—H. H. Brady, J. M. Reed,* J. S. Hopper, Fred. McIntire, Chesapeake City, Md.

CHRISTIANA CHURCH, New Castle Co., Del., organized 1730.
Vacant.
R. E.—A. G. Webber,* Thos. Appleby, Jr., Geo. L. Appleby, Christiana, Del.

COOL SPRING CHURCH, S. S. (See Georgetown.)

DELAWARE CITY CHURCH, New Castle Co., Del., organized 1846.
Greer A. Foote, P. E., Delaware City, Del.
R. E.—James Sadler, Wm. B. Jester, Delaware City, Del.

DOVER CHURCH, Kent Co., Del., organized prior to 1746.
Jos. B. Turner, P., Dovel, Del.
R. E.—John A. Nicholson,* Dover, Del.; A. W. Slaymaker, Camden, Del.; John Heitshu, Dover, Del.

DRAWYER'S CHURCH, New Castle, Co., Del., organized 1708.
Robert L. Hallett, P., Odessa, Del.
R. E.—D. W. Corbett,* A. S. Whittock, W. H. West, H. G. Whittock, Odessa, Del.

EDEN CHURCH, Worcester Co., Md., organized ———.
A. C. Jamison, S. S., Whaleyville, Md.
R. E.—Peter Whaley, Whaleyville, Md.

ELKTON CHURCH, Cecil Co., Md., organized 1833.
John McElmoyle, P., Elkton, Md.
R. E.—George A. Blake, Charles B. Finley,* Elkton, Md.

FARMINGTON CHURCH. (See Bridgeville.)

FEDERALSBURG CHURCH, Caroline Co., Md., organized 1871.
Vacant.

FELTON CHURCH, Kent Co., Del., organized 1860.
Elliott Fields, P., Felton, Del.
R. E.—Morris M. Stevenson,* George W. McKilligan, Felton, Del.

FORREST CHURCH, Middletown, Del., organized 1745-1750.
Francis H. Moore, D. D., P., Middletown, Del.
R. E.—Edward Reynolds,* J. Fletcher Deakyne, Middletown, Del.; H. C. Ellison, Summit Bridge, Del.; Joseph B. Deakyne, Townsend, Del.

FRANKFORD CHURCH, Frankford, Del., organized 1894.
R. E.—Robert W. Daisey,* W. S. Long, James H. Tunnell, Frankford, Del. (With Blackwater.)

GEORGETOWN CHURCH, Sussex Co., Del., organized 1860.
John R. Henderson, P., Georgetown, Del.
R. E.—Charles R. Jones,* R. C. White, W. A. Warington, Georgetown, Del.

COOL SPRING CHURCH, Sussex Co , Del., organized 1735. S. S.
R. E.—Thomas J. Perry, J. M. Martin, Wm. Perry,* Frank Waples, Cool Spring, Del.; William Hurdle, Hollyville, Del.

GRACE CHURCH, Kent Co., Md., organized 1874.
Vacant.
R. E.—William S. Maxwell, M. D.,* C. H. Price, Still Pond, Md.; Daniel Hill, Kennedyville, Md.; J. E. Hurlock, Millington, Md.

GREEN HILL CHURCH, New Castle Co., Del., organized 1849.
James T. McLean, P., Wilmington, Del.
R. E.—James M. Smyth, Highlands, Del.; John B. Moore, 1513 Riverview ave., Wilmington, Del.

GUNBY CHURCH. (See Makemie Memorial.)

HARRINGTON CHURCH, Kent Co , Del., organized 1872.
R. E.—G. L. Baird,* Charles Gordon, Harrington, Del. (With Felton.)

HEAD OF CHRISTIANA CHURCH, New Castle Co., Del., organized prior to 1708.
Joel S. Gilfilan, D. D., P., Newark, Del.
R. E.—John T. Steel,* George W. Steel, Newark, Del.; Joseph A. Matthais, Strickersville, Pa.

LEWES CHURCH, Sussex Co., Del., organized 1692.
Frank E. Williams, P., Lewes, Del.
R. E.—David Hall, M. D., Edward Russell, A. L. Burton,* Thomas B. Schellinger, Ex-Gov. Ebe. W. Tunnel, James Kelly, George Bohm, George P. Tunnel, Lewes, Del.

REHOBOTH CHURCH, Sussex Co., Del., organized 1876.
R. E.—John Futcher,* Midway, Del.; Charles K. Warrington, Robert Dodd, John Wilson, Hiram Fisher, Lewes, Del.

LOWER BRANDYWINE CHURCH, New Castle Co., Del., organized 1720. Vacant.
R. E.—George J. Chandler,* Centreville, Del.; George I. Fenn, Guyencourt, Del.; John Armstrong, Hockessen, Del.; William Wilson, Lawrence Hobson, Greenville, Del.

MAKEMIE MEMORIAL CHURCH, Worcester Co., Md., organized 1683.
Joseph B. North, L.L. D., P., Snow Hill, Md.
R. E.—J. Samuel Price,* William J. Round, Sidney F. Nelson, Snow Hill, Md.

GUNBY CHURCH, Stockton, Md., organized 1894.
R. E.—Lemuel Oxley, Alfred C. Hancock, Stockton, Md.

MANOKIN CHURCH, Somerset Co., Md., organized 1683-1690.
Vacant.
R. E.—William C. Fountain,* William P. Rider, C. W. Wainwright, M. D., William O. Lankford, Princess Anne, Md.

MILFORD CHURCH, Sussex Co., Del., organized 1849.
Henry L. Bunstein, P., Milford, Del.
R. E.—James B. Gilchrist,* William A. Hume, John B. Smith, Milford, Del.

NEWARK CHURCH, New Castle Co., Del., organized 1839.
William J. Rowan, Ph. D., P., Newark, Del.
R. E.—N. M. Motherall, Eben B. Frazer, H. N. Reed* Prof. W. H. Bishop, Newark, Del.

NEW CASTLE CHURCH, New Castle Co., Del., organized 1707.
S. Beattie Wylie, P., New Castle, Del.
R. E.—David Stewart, Jr., M. D., W. D. Greer, New Castle, Del.

OCEAN VIEW CHURCH, Sussex Co., Del., organized 1894.
R. E.—Selby H. Evans, John C. Hall, George W. Tunnell George H. West,* Ocean, View, Del.; Myers B. Steele, Clarksville, Del. (With Blackwater.)

PENCADER CHURCH, Glasgow, Del., organized 1707-1710.
Thomas Chalmers Potter, P., Glasgow, Del.
R. E.—W. T. Skinner, M. D.,* J. H. Frazer, Glasgow, Del.; D. B. Ferris, Farnhurst, Del.; Levi H. Cooch, Cooches Bridge, Del.

PERRYVILLE CHURCH, Cecil Co., Md., organized 1888.
Robert H. Hoover, P.,* Perryville, Md.
R. E.—Joseph P. Wright, Aiken, Md.; George W. Neewig, Perryville, Md.

PITT'S CREEK CHURCH, Worcester Co., Md., organized 1863-1700.
Vacant.
R. E.—I. T. Coston, M. D.,* W. Thomas Boston, Edgar Fontaine, W. S. Dickinson, R. M. Stevenson, Pocomoke City, Md.

REHOBOTH CHURCH, Somerset Co., Md., organized 1683-1690.
R. E.—E. G. Polk,* Pocomoke City, Md.; Elijah Broughton, Westover, Md.; W. Thomas Davis, Kingston, Md.

PORT DEPOSIT CHURCH, Cecil Co., Md., organized 1837.
C. Morton Sciple, P., Port Deposit, Md.
R. E.—John J. Buck, William B. Steel, Port Deposit, Md.; William T. Patton,* Liberty Grove, Md.

PORT PENN CHURCH, New Castle Co., Del., organized 1837.
B. Frank Davis, P., Port Penn, Del.
R. E.—John B. Vandergrift,* Willard H. Hall, William McMullen, Jr., Port Penn, Del.

RED CLAY CREEK CHURCH, New Castle Co., Del., organized 1722.
John D. Blake, P., Marshallton, Del.
R. E.—George Klair, Henry Klair, Marshallton, Del.; Archibald Armstrong, Ashland, Del.; Egbert Klair, Stanton, Del.; J. M. Shakespere,* Lewis Derickson, Marshallton, Del.

REHOBOTH CHURCH, Delaware. (See Lewes.)

REHOBOTH CHURCH, Maryland. (See Pitt's Creek.)

ROCK CHURCH. (See Zion.)

ST. GEORGE'S CHURCH, New Castle Co., Del., organized 1710-1715.
Joseph R. Milligan, D. D., P., St. George's Del.
R. E.—Theodore F. Clark, Delaware City, Del.

SMYRNA CHURCH, Kent Co., Del., organized 1846.
Josiah L. Estlin, D. D., P., Smyrna, Del.
R. E.—Ezekiel V. Cooper,* George W. Taylor, Smyrna, Del.

STANTON CHURCH, New Castle Co., Del., organized 1877. Vacant.
R. E.—Oliver D. Foote,* Stanton, Del.

TRINITY CHURCH, Church Hill, Queen Anne's Co., Md., organized 1892. Vacant.
R. E.—Israel Woodring, Church Hill, Md.

WORTON CHURCH, Kent Co., organized ———.
R. E.—John J. Roeder, Chestertown, Md. (With Grace.)

WESTMINSTER CHURCH, Kent Co., Md., organized 1871. S. S.
R. E.—R. A. Duhamel,* Earlville, Md.

W. NOTTINGHAM CHURCH, Cecil Co., Md., organized 1724.
Samuel Polk, P., Colora, Md.
R. E.—Samuel T. Wiley, W. T. Fryer, Colora, Md.; A. L. Duyckinck, Rising Sun, Md.; John W. McCullough, North East, Md.; W. T. Gillespie, Chas. S. Pyle, Rising Sun, Md.

WHITE CLAY CREEK CHURCH, New Castle Co., Del., organized 1751. Vacant.
R. E.—George D. Medill, Newark, Del.; Thomas Hawthorne, William J. Stroud, Samuel McCoy, Stanton, Del.; James H. Walker, Mermaid, Del.

WICOMICO CHURCH, Salisbury, Md., organized 1683-1690.
Samuel W. Reigart, D. D., P., Salisbury, Md.
R. E.—W. Irving Todd, H. Laird Todd, M. D.,* F. M. Slemmons, M. D., Thomas C. Morris, L. W. Gunby, John T. Ellis, A. J. Benjamin, L. McKenzie Porter, Salisbury, Md.

WILMINGTON.

CENTRAL CHURCH, King st., above Seventh, organized 1855.
Thomas A. McCurdy, D. D., P., 715 King st., Wilmington, Del.
R. E.—William K. Crosby, 503 W. Fifth st.; L. P. Bush,* Clayton and Sycamore sts.; W. S. Prickett, 1507 W. 14th st.; F. W. Fenn, 800 West st.; John J. Hays, 1212 Market st.; J. H. Burns, 1316 W. 7th st.; Prof. A. Henry Berlin, 822 Adams st., Wilmington, Del.; John I. Smith, Philadelphia, Pa.

EAST LAKE CHURCH, Wilmington, Del., organized 1895.
B. Seeley, P., Wilmington, Del.
R. E.—Francis R. Vincent,* 11 W. 23rd st.; Nathaniel Pipino, 2923 Market st.; Samuel T. Harris, 2921 Madison st., Wilmington, Del.

FIRST CHURCH, Market st., above Ninth, organized 1737.
Charles E. Stevens, P. E., Wilmington, Del.
R. E.—James F. Price,* 908 Orange st.; Howard T. Wallace, 1022 W. 10th st.; J. Frank McCoy, 1005 Adams st ; George W. Jones, 816 W. 9th st., Wilmington, Del.

GILBERT CHURCH, Thirteenth and French sts., organized 1890.
Charles L. Jefferson, D. D., P., 1020 Walnut st., Wilmington, Del.
R. E.—David Anderson, Elihu Brewington, A. B. Johnson, Thomas S. Anderson,* Wilmington, Del.

HANOVER CHURCH, Sixth and King sts., organized 1772.
W. L. Freund, P., 511 W. 7th st., Wilmington, Del.
R. E.—Thomas K. Porter,* 1019 Madison st.; Alfred J. Rumford, 1302 W. 6th st.; Edward Dixon, 820 Poplar st.; W. E. Marks, 1603 West st., Wilmington, Del.

OLIVET CHURCH, Fourth and Broome sts., organized 1868.
R. A. Ellwood, P., 233 Rodney st., Wilmington, Del.
R. E.—W. H. Oliver, 107 Searls st.; J. G Hallett, 3 S. Clayton st.; David Stephey, 1323 W. 4th st., Wilmington, Del.

RODNEY STREET CHURCH, cor Penn ave., organized 1886.
W. Frederick Dickens Lewis, P., 1314 W. 10th st., Wilmington, Del.
R. E.—R. J. McKay, M. D., Chestnut and Broome sts.; John R. Hudson, 1401 Van Buren st., Wilmington, Del.

WEST CHURCH, Eighth and Washington sts., organized 1868.
Albert Newton Keigwin, D. D., P., 1013 Park Place, Wilmington, Del.
R. E.—Isaac S. Baird, 903 W. 9th st.; M. D. Crossan, 708 West st.; Warden R. Humphrey, 704 Franklin st.; T. W. Triggs, 1320 Washington st.; Frank Sheppard, 904 Delaware ave., Wilmington, Del.

WORTON CHURCH, Kent Co., Md., organized ———.

ZION CHURCH, Cecil Co., Md., organized 1850.
Wilson T. M. Beale, P., Zion, Md.
R. E.—J. M. C. Carhart,* Zion, Md.; Alfred B. McVey, Pleasant Hill, Md.; William A. Sheppard, William Stewart, Ross V. Martindale, Zion, Md.

ROCK CHURCH, Cecil Co., Md., organized 1720.
R. E.—John T. DeWitt,* Providence, Md.; F. H. Houston, Hickory Hill, Md.; Ferdinand Johnson, R. H. Hodgson, New London, Pa.; Samuel G. Bye, Fair Hill, Md.

MINISTERS WITHOUT CHARGE.

William H. Logan, 706 Van Buren st., Wilmington, Del.

Charles H. Holloway, H. R., 548 N. 10th st., Philadelphia, Pa.

George Coulson, Patterson, New Jersey.

Edwin W. Long, Wilmington, Del.

J. Edgar Franklin, 711 Washington st., Wilmington, Del.

Henry Rumer, D. D., Wyoming, Del.

Henry F. Mason, 118 W. Rittenhouse st., Germantown, Pa.

Chas. A. Walker, Milford, Del.

III. PRESBYTERY OF WASHINGTON CITY.

BALLSTON CHURCH, Alexander Co., Va., organized 1895.
W. J. Young, P., Ballston, Va.
R. E.—M. C. Munson, Arlington, Va.; H. A. Whallon,* Winder Building, Washington, D. C.; Julian P. Baldwin, A. P. Douglass, Ballston, Va.

BOYD'S CHURCH, Montgomery Co., Md., organized 1877. S. S.
R. E.—James Boyd, James E. Williams, Mahlon T. Lewis,* E. D. Lewis, Smith Hoyle, Boyd's, Md.

CLIFTON CHURCH, Fairfax Co , Va., organized 1870.
William H. Edwards, P., Clifton, Va.
R. E.—R. R. Buckley,* Clifton Station, Va.

DARNESTOWN CHURCH, Montgomery Co., Md., organized 1857.
Walter H. Stone, Ph. D., P., Darnestown, Md.
R. E.—George R. Rice, Travilla, Md.; J. T. Kelley, James S. Windsor, Darnestown, Md.; Ernest Darby,* Seneca, Md.; Brooke Vincent, H. R. Cissell, Darnestown, Md.

FALLS CHURCH, Fairfax Co., Va., organized 1873.
Robert A. Davison, D. D., P., Falls Church, Va.
R. E.—A. R. Lounsbury, Falls Church, Va.; Wm. J. Allen,* East End, Va.; Geo. B. Fadley, M. D., Falls Church, Va.

HERMON CHURCH, Montgomery Co., Md., organized 1752-1874.
N. H. Miller, D. D., S. S., Washington, D. C.
R. E.—J. D. W. Moore,* Peter Leonhardt, Cabin John, Md.

RIVERDALE CHURCH, Md., organized 1896.
R. E.—F. A. Preston,* Riverdale, Md.

HYATTSVILLE CHURCH, Prince George's Co., Md., organized 1718.
S. Ward Righter, P., Hyattsville, Md.
R. E.—Seth A. Holten, Frederick E. Baukhages, George S. Britt,* K. Jerome Wilsie, H. W. Shepherd, Hyattsville, Md.

LEWINSVILLE CHURCH, Fairfax Co., Va., organized 1846.
R. E.—George W. Jones, Lewinsville, Va ; R. P. Bonham,* Ashgrove, Va.; Willliam B. Dodge, Alex. Mankin, Lewinsville, Va.

VIENNA CHURCH, Fairfax Co., Va., organized 1873.
Edwin H. Bronson, P., Vienna, Va.
R. E.—Paul Richmond, M. D.,* John R. Blake, Vienna, Va.; F. W. Besley, Ashgrove, Va.

MANASSAS CHURCH, Prince William Co., Va., organized 1867.
J. Garland Hamner, D. D., P. E., Manassas, Va.
R. E.—George Muddiman, Edward K. Mitchell,* Howard P. Dodge, Daniel H. Prescott, E. L. Hornbaker, Manassas, Va.

NEELSVILLE CHURCH, Montgomery Co., Md., organized 1845.
T. Davis Richards, P., Germantown, Md.
R. E.—John T. Warfield, Laytonsville, Md.; Wm. T. Lewis, Darnestown, Md.; J. E. Deets, M. D.,* Clarksburg, Md.; Jas. R. Howes, Brink, Md.; William Waters, Germantown, Md.

TAKOMA PARK CHURCH, Takoma Park, D. C., organized 1893.
William H. Dexter, Ph. D., P., Takoma Park, D. C.
R. E.—E. V. Crittenden,* Lisle Morrison, James O. MacCallister, Takoma Park, D. C.

VIENNA CHURCH. (See Lewinsville.)

WARNER MEMORIAL CHURCH, Kensington, Md., organized 1893.
James T. Marshall, P., Kensington, Md.
R. E.—William M. Terrell,* Thomas R. Martin, Louis W. Maxson, M. B. Cushman, Kensington, Md.

WASHINGTON.

ASSEMBLY CHURCH, Fifth and I sts., N. W., organized 1853.
George P. Wilson, D. D., P., 516 M st., N. W., Washington, D. C.
R. E.—Thomas P. Keene, 1004 O st., N. W.; O. B. Brown,* 2618 University Place, N. W.; A. M. McBath, 924 T. st., N. W.; J. M. Foster, 1206 G st., N. E., Washington, D. C.

CHURCH OF THE COVENANT, Connecticut ave. and Eighteenth st., N. W., organized 1885.

Teunis S. Hamlin, D. D., P., 1316 Connecticut ave.; Chas. Alvin Smith, Ch. M. Peck Memorial Chapel, 3110 Dumbarton ave., Washington, D. C.

R. E.—William Ballantyne, 428 7th st., N. W.; Claudius B. Jewell, 1324 Vermont ave.; Alfred R. Quaiffe, "The Concord;" Fred. L. Moore, 1680 31st st., N. W.; Edmund Southard Parker, 1736 Connecticut ave.; Stanton J. Peele, "The Concord;" Archibald Greenlees,* 3129 U st.; Charles Bird, 1416 20th st., N. W.; John C. Watson, 1222 New Hampshire ave.; John W. Foster, 1323 18th st.; Henry B. F. McFarland, 1816 F st., Washington, D. C.

EASTERN CHURCH, Sixth st. and Maryland ave., organized 1875.

Thomas C. Easton, D. D., P., 111 12th st., S. E., Washington, D. C.

R. E.—David Aiken, 621 Maryland ave., N. E.; Thomas Betts, 645 9th st., N. E.; James F. Duncan, 515 13th st., N. E.; Marshall T. Hyer, 1008 Maryland ave., N. E.; Jeptha M. Israel, 327 2nd st., N. E.; J. Fred. Orth, 1006 Maryland ave., N. E.; Wm. W. Sibray, 520 M st., N. E.; Peter H. Geddes,* 312 N. Carolina ave., N. E., Washington, D. C.

ECKINGTON CHURCH, Q and N. Capitol sts., Washington, D. C., organized 1896.

W. T. Thompson, D. D., P., 114 S st., N. W., Washington, D. C.

R. E.—Irvin B. Linton,* 1825 2nd st., N. E.; A. R. Serven, 117 R st., N. E.; Wm. H. Richards, 1245 N. Capitol st.; John M. Lowe, 28 New York ave., N. E.; Geo. W. Morrison, 1957 4th st., N. E.; Wm. A. Taylor, Washington, D. C.

FIFTEENTH STREET CHURCH, between I and K sts., N. W., organized 1841.

Francis J. Grimke, P., 1415 Corcoran st., N. W., Washington, D. C.

R. E.—Russell A. Boyd, 1742 K st., N. W.; Henry F. Grant, 1215 W st., N. W.; Charles H. Peters, 1916 11th st., N. W.; John C. Hart, 1014 20th st., N. W.; Edward G. Brooks, 408 B st., S. E., Washington, D. C.

FIRST CHURCH, Four and One-half st., between C and D, N. W., organized 1811.

Donald C. McLeod, D. D., P., 1819 Q st., N. W., Washington, D. C.

R. E.—Theo. F. Sargent, 322 E st., N. E.; Charles L. DuBois, 1421 Chapin st., N. W.; William Jardine, 155 California st., N. E.; Dr. William E. Newell, 641 A st., N. E.; J. N. C Cole, 203 C st., N. W.; Harry Barton, Washington, D. C.

FOURTH CHURCH, Thirteenth and Yale sts., N. W., organized 1828
Joseph T. Kelly, D. D., P., 1367 Kenesaw ave., Washington, D. C.

R. E.—Robert S. Jordan, 805 L st., N. W.; Daniel McFarlan, M. D., 1340 New York ave., N. W.; Joseph A. Sterling,* 2523 Brightwood ave.; Henry P. Viles, Berwyn, Md.; Frank L. Middleton, Berwyn, Md.; Henry J. Hunt, M. D., 59 Myrtle st., N. E.; Samuel F. Rynex, 515 L st., N. W.; Thomas C. Newton, 1336 Yale st., N. W.; W. H. H. Warman, M. D., 3343 17th st., N. W., Washington, D. C.

GARDEN MEMORIAL CHURCH, Anacostia, D. C., organized 1892
Thos. B. Gay, Ph. D., P., Station H, Washington, D. C.

R. E.—A. B. Garden,* S. Swindells, Charles Johnson, Station H.; C. O. Bohrer, 113 C st., S. E., Washington, D. C.

GUNTON TEMPLE MEMORIAL CHURCH, Fourteenth and R st., N. W., organized 1882.
Vacant.

R. E.—Samuel Snow, 14th st., extended; Benjamin F. Brockett, 3425 Holmead ave., N. W.; Charles W. Little,* Ph. D., 637 Florida ave., N. W.; Vernon E. Hodges, "The Olympia;" George H. Brown, 1357 Roanoke st.; George A. Provost, 3554 13th st.; L. H. Dewey, 1337 Wallach Place, Washington, D. C.

GURLEY MEMORIAL CHURCH, Florida ave., between Sixth and Seventh sts., N. W., organized 1889.
J. Russel Verbrycke, P., 2307 1st st., N. W., Washington, D. C.

R. E.—Erastus M. Finch, 943 S st., N. W.; Charles H. Merwin,* 917 Westminster st., N. W.; Samuel A. Gee, 615 Florida ave., N. W.; J. N. Rose, M. D., 1883 3rd st., N. W., Washington, D. C.

METROPOLITAN CHURCH, Fourth and B st., S. E., organized 1864.
Albert Evans, P., 226 E. Capitol st., Washington, D. C.

R. E.—Samuel D. Luckett,* 504 A st., S. E.; G. W. N. Custis, M. D., 110 E. Capitol st.; R. L. Ewing, 106 5th st., N. E.; George P. Bohrer, 326 Virginia ave., S. E.; E. A. Eakle, 1108 E. Capitol st.; H. K. Simpson, 1207 E. Capitol st.; T. G. Jones, 228 1st st., S. E.; James M. Kennedy, 405 2nd st., S. E.; Prof. John T. Freeman, 1115 E. Capitol st., Washington, D. C.

NEW YORK AVENUE CHURCH, east of Fourteenth st., N. W., organized 1803.
Wallace Radcliffe, D. D., P., 1200 K st., N. W.; Edward Warren, Ch. M., Bethany and Faith Chapels, 625 G st., S. W.

R. E.—Harrison L. Bruce, 2317 Pennsylvania ave.; Sardis L.

Crissey, M. D., 1426 Massachusetts ave.; Chas. H. Fishbaugh, 1326 14th st.; Justice John M. Harlan, University Place; William B. Gurley, 1335 F st.; Charles A. Baker, Metzeroth Building, 1110 F st.; Charles B. Bailey, 1424 Stoughton st.; Gen. Joseph C. Breckinridge, 1314 Connecticut ave.; William B. Hughes, M. D., 657 H st , N. E.; James W. Dawson, "The Rockingham," Washington, D. C.

NORTH CHURCH, N st., between Ninth and Tenth sts., N. W., organized 1865.

Charles B. Ramsdell, D. D., P., "The Plymouth," N. W., Washingtan, D. C.

R. E.—Judge J. P. Jones,* 1320 11th st., N. W.; C. H. Carrington, 1334 Q st., N. W.; Dr. M. C. Bennett, 2623 13th st., N. W., Washington, D. C.

SIXTH CHURCH, Sixth and C sts., S. W., organized 1853.

Daniel W. Skellinger, P., 936 B st., S. W., Washington, D. C.

R. E.—Henry C. Thompson, M. D., 13th st. and Lydecker ave., N. W.; William F. Scott, 1519 10th st., N. W.; John Brown, 1223 E st., S. E.; William W. Tuckey,* Brookland, Washington, D. C.

WESTERN CHURCH, H st., between Nineteenth and Twentieth, N. W., organized 1855.

Vacant.

R. E.—William H. H. Smith,* 2122 H st., N. W.; James A. Wortham, 1335 N st., N. W.; H. G. Kimball, 11 Quincy st., N. E.; Lewis C. Denham, 2115 I st., N. W.; Prof. Charles S. Smith, 2122 H st., N. W.; W. Spencer Armstrong, 3447 Holmead ave., N. W., Washington, D. C.

WESTMINSTER CHURCH, (Memorial), Seventh st., between D and E, S. W., organized 1853.

W. J. Hutchison, P., 325 11th st., S. W., Washington, D. C.

R. E.—Charles B. Church, 306 11th st., S. W.; Abraham Depew, 217 8th st., S. W.; Albert G. Yount, 3114 13th st., N. W.; Oliver O. Spicer,* 613 G st., S. W.; W. A. H. Church, 317 11th st., S. W.; L. S. Depue, 323 11th st., S. W., Washington, D. C.

WASHINGTON HEIGHTS CHURCH, Kaloroma ave., near Columbia Road, organized 1901.

E. Lawrence Hunt, P., 1938 15th st., N. W., Washington, D. C.

R. E.—William M. Somerville, 2024 Columbia Road; W. B. Robinson, "The Gladstone;" N. T. Robbins, 25 Iowa Circle, F. S. Smith, The Bond Building, Washington, D. C.

WEST STREET CHURCH, P st., near 31st., N. W., organized 1780.
W. C. Alexander, D. D., P., 3121 P st., N. W., Washington, D. C.

R. E.—John Leetch, 3100 U st., N. W.; J. E. Hanger, 2627 N st., N. W.; William A. Leetch, 1697 31st st., N. W.; William A. Hedrick, 3321 N st., N. W.; Lawrence O. Mallery, 3100 U st., N. W.; Samuel A. Swindells, Cleveland Park, Washington, D. C.

Ministers Without Charge.

Benj. F. Bittinger, D. D., Stated Clerk Washington City Presbytery, 638 F st., S. W., Washington, D. C.
John Chester, D. D., H. R., 615 14th st., N. W., Washington, D. C.
John L. French, 36 I st., N. W., Washington, D. C.
Wm. A. Bartlett, D. D., New York Mills, N. Y.
James H. Bradford, 1409 20th st., N. W., Washington, D. C.
James S. Westcott, Vienna, Fairfax Co., Va.
Wilbur F. Crafts, Ph. D., 206 Pennsylvania ave., N. E., Washington, D. C.
George O. Little, D. D., Prof., 1363 Columbia Road, Washington, D. C.
James W. Wightman, D. D., 1518 S st., N. W., Washington, D. C.
Thomas Gordon, D. D., 629 F. st., N. W., Washington, D. C.
M. Porter Snell, 551 Avalon Terrace, Anacostia, D. C.
George S. Duncan, Ph. D., Washington, D. C.
Edwin R. Lewis, Tea., Washington, D. C.
John Eaton, LL. D., Washington, D. C.
J. P. E. Kumler, 2005 Massachusetts ave., N. W., Washington, D. C.
Thomas Thompson, D. D., 1247 North Capitol st., Washington, D. C.
James M. Nourse, The Pancoast, Washington, D. C.
Wm. C. Schofield, Washington, D. C.
John Gordon, D. D., Pres. Howard University, Washington, D. C.
French W. Fisher, Vienna, Va.
W. E. McBath, F. M.
Asa. S. Fiske, D. D., Washington, D. C.

NOTE.—The Stated Clerk has made all the corrections in the roll that were reported to him.

STANDING RULES

OF THE

SYNOD OF BALTIMORE

1904

I.—The Synod shall meet annually on the fourth Monday of October, at the place appointed at the preceding meeting.

II.—The officers of the Synod shall be a Moderator, a Stated Clerk, (who shall also act as Treasurer), a Permanent Clerk and one Temporary Clerk.

III.—The Stated Clerk and Treasurer, and Permanent Clerk, shall be elected for a term of three years. The salary of the Stated Clerk shall be $75 per year, and that of the Permanent Clerk $25 per year. All other offices shall be filled by election, at the opening of each stated meeting of the Synod.

IV.—The Stated Clerk shall give due notice of the time and place of each meeting of Synod; and he shall, for each meeting, prepare and keep a docket of the business that is to come before Synod, and he shall send out a copy of the same, with the notice of the meeting.

V.—The roll of each meeting of the Synod shall be made out by the Stated Clerk from authentic reports, to be furnished him by the Stated Clerks of the Presbyteries, after the rising of the meeting of those bodies, next preceding the meeting of Synod. It shall be the duty of the Stated Clerk, at the opening of the second day's session, to have prepared and ready for use in the Synod's business a roll of the members in attendance, and to add thereto the names of any additional members, who may report their attendance.

VI.—The Moderator of Synod shall at each stated meeting appoint the following named committees: On Bills and Overtures; Judicial Cases; Finance; Minutes of the General Assembly; Presbyterial Records; Leave of Absence; the Narrative for the ensuing year; Standing Committee on Rules; and a Committee of Arrangements and Devotional exercises, of which the Pastor of the church entertaining the Synod shall always be chairman.

VII.—Standing Committees, to consist of one Minister and one Elder from each of the Presbyteries composing the Synod, shall be appointed to serve at the pleasure of the Synod, as follows: 1. Systematic Beneficence; 2. Home Missions; Sustentation; 3. Foreign Missions; 4. Education; 5. Church Erection; 6. Publication and Sabbath School Work; 7. Freedmen; 8. Ministerial Relief; 9. Aid for Colleges; 10. Temperance; 11. Religious Work in the Army and Navy; 12. Sabbath Observance; 13. Evangelistic Work; 14. Memorials; 15. Young People's Societies; with the understanding that the Chairman of the Presbyterial Committees be as far as possible placed upon the corresponding Committees of the Synod.

VIII.—At the close of each stated meeting of Synod the roll shall be called, and the absentees who have not been excused from attendance, shall be noted, and their names shall be recorded in the Minutes.

IX.—The General Rules for Judicatories, recommended by the General Assembly, shall be the rules for the transaction of business in this Synod, unless otherwise ordered by the Synod.

X.—The first half-hour of each morning's session shall be spent in devotional exercises.

XI.—It shall be the duty of the Committee on Devotional Exercises and Supplies to report to Synod such special public religious services as may be deemed proper, or desirable, and also to appoint supplies to such churches in the vicinity as may desire to be supplied during the session of the Synod.

XII.—The Committee on the Narrative shall prepare from the several Presbyterial Narratives a succinct report on the state of religion within the bounds of Synod, and it shall be the duty of each Presbytery to send to the Chairman of the Synod's Committee on the Narrative a copy of the (Presbyterial) Narrative as soon as it has been adopted.

XIII.—It shall be the regular order of the day, immediately after reading the Narrative on the state of religion, to hear brief memorials of members who have died during the year, as may be sent down by the Presbyteries. A Standing Committee on Memorials shall be appointed to prepare such memoranda as may properly be inscribed on a memorial page in the printed Minutes. The Stated Clerk shall reserve such page, and digest such matter as may be furnished by this Committee and publish it with the proceedings each year.

XIV.—The Committee on Presbyterial Records and Judicial Cases and on Bills and Overtures, shall be charged with the duties usually assigned to such committees in Presbyterial Judicatories.

XV.— The Committee on Leave of Absence shall consider and pass upon all requests and all reasons assigned for absence from any session or meeting of the Synod, and make report of the same to the house for record, before final adjournment.

XVI.—The Committee on Finance shall audit the annual report of the Treasurer, and make the proper assessment upon the Presbyteries to meet the expenses of the Synod.

XVII.—It shall be the duty of the Committee on Systematic Beneficence to report to Synod on the whole subject of Systematic Beneficence, or the agencies, efforts and comparative success on behalf of the Boards of the Church, or other schemes for doing good within the bounds of Synod. And it shall be the duty of each corresponding Presbyterial Committee to transmit to the Chairman of the Synod's Committee, before the meeting of Synod, a copy of the report which it may have to the Presbytery.

XVIII.—It shall be the duty of the Committee on Foreign Missions to correspond with the Assembly's Board of Foreign Missions, and thus to obtain information of the progress of the Missionary work abroad, and to correspond with the Presbyteries and individual churches at home in order to obtain knowledge of what has been done at home for the Foreign Missionary work. And it shall be their duty, also, to recommend to the Synod such plans and methods as may, in their judgment, most effectually promote in our churches the interest of this great cause.

XIX.—It shall be the duty of the Committee on Home Missions and Sustentation to be the organ of communication between the Synod and the Assembly's Board of Home Missions. It shall be charged with the duty of circulating information concerning the Sustentation work of Synod, and, in all possible ways, promoting contribution to this cause. The Home Missionary Committee of each Presbytery shall submit to this committee, by October 1st, of each year, a detailed estimate of the amount of money which will probably be required by that Presbytery for the ensuing year, and also the amount that can probably be raised by that Presbytery for Sustentation. The Synod's Committee shall consider these reports, and shall recommend to the Synod, at its annual meeting, the total amount to be provided, the part which each Presbytery, in view of its financial ability, should be asked to raise, and the sum which should be allotted to each Presbytery for its use.

XX.—It shall be the duty of the remaining Committees on the Benevolent Work of the Church, to present to Synod the progress, prospect and needs of the respective Boards, and to recommend such action as may seem best.

XXI.—It shall be the duty of the Committee on Temperance, Religious Work in the Army and Navy, and Sabbath Observance, to report to Synod the progress of these causes; and to recommend any action they may deem advisable.

XXII.—The above-named Standing Committees shall each present to Synod a carefully written annual report of its labors; the consideration of which, unless otherwise ordered, shall take precedence of other reports. The Stated Clerk, two weeks before the meeting of the Synod, shall notify the Chairman, or in case of the removal from the Synod of any Chairman, the next man on the Committee of his appointment and duty to report; and that it is his duty to secure such information from the Presbyteries as may be necessary for his report.

XXIII.—A Committee consisting of two ministers and one elder shall be appointed, at each alternate session of Synod, to visit Wilson College, at the expense of the College, and report upon its condition.

XXIV.—The Stated Clerk shall make an official statement and record of the fact, that the Minutes of Synod have been submitted to the General Assembly, with its action thereon.

XXV.—The Stated Clerk shall send one copy of the Minutes of Synod to each Minister, and one copy to each Church Session, in the Synod. The Printed Minutes shall be furnished to all persons, who are not entitled to receive free copies, for 25 cents.

XXVI.—These Standing Rules may be suspended at any meeting of the Synod by a vote of the members present, but may be altered or amended only at a stated meeting.

SUSTENTATION

OF THE

SYNOD OF BALTIMORE.

1904.

THIRTEENTH ANNUAL REPORT

OF THE

Permanent Committee on Sustentation

IN THE SYNOD OF BALTIMORE.

OCTOBER, 1904.

The Committee would respectfully present its Thirteenth Annual Report to the Synod of Baltimore in session in Aisquith Street Church, Baltimore, October 18th, 1904.

The Master has been pleased to greatly bless the work of the churches under Synodical Aid during the past year, for which we render devout thanksgiving.

In Baltimore Presbytery 18 fields have received aid. These include 20 churches and two fields without organization. In New Castle Presbytery 17 fields, including 25 churches, were aided; and in Washington City Presbytery nine fields, including 10 churches, were aided. Thus 44 fields, including 55 churches, have been helped by this fund. Of the 154 churches in the Synod 55, or more than one-third, are kept open through the aid of Sustentation.

Washington City Presbytery reports 70 additions on profession of faith and 30 by certificate. Baltimore Presbytery 147 on profession and 36 by certificate. New Castle Presbytery 132 on profession and 17 by certificate. For the Synod 349 on profession and 83 by certificate.

The churches receiving the largest additions on profession were: Brunswick 31, Highland 21, Bohemian 18, Covenant

15 and Sparrow's Point 13, in Baltimore Presbytery. East Lake 21, Gilbert 20, Saint George's 18, Eden 17 and Port Penn 14, in New Castle Presbytery. This is a very great gain to these churches.

Without exception, all the Pastors and Stated Supplies of the Sustentation Churches of New Castle Presbytery have been on their fields the whole year. We think this has not occurred before. There has been a notable advance in some of the churches of New Castle Presbytery. Two churches have become self-supporting and are on the roll of honor. Olivet, although still burdened with a debt of $6,900, has undertaken self-support.

East Lake made a special effort, under the wise guidance of the young pastor, Rev. B. Seeley, and aided by friends of the church, raised and paid off the whole indebtedness of $2,500, and now undertakes self-support with every prospect of success.

Frankford Church is building a manse, which, with the lot, will cost $1,800. This will add greatly to the comfort of the pastor and to the encouragement of the churches he serves. The congregation of Saint George's Church have greatly improved and beautified their church building at an expense of about $2,500, which is all paid. Handsome windows have been donated by friends as memorials to pastors, elders and men and women who were conspicuous for usefulness and honor in a past generation. This church is one of the oldest in the Presbytery, and has a history of over two hundred years, and is the mother of several neighboring churches.

The reopening took place on the 9th of October, 1904. The pastor, Rev. J. R. Milligan, D. D., was assisted by two former pastors of the church, Dr. Rumer and Dr. Davison, and five neighboring ministers. A large congregation and many friends from a distance were present at the three services; the weather was ideal and it was a day long to be remembered.

Sustentation can do no better work than in helping to maintain and encourage the old churches in rural communities that have been depleted by changed conditions of business in recent years.

FOREIGNERS.

There is a large foreign population within our bounds. With the exception of the Bohemian Church in Baltimore and a few Chinamen in some of the Sunday Schools, little is being done by the Presbyterians for their evangelization.

A very interesting Conference was held last October in New York on this subject between the Board of Home Missions and representatives of the self-supporting Synods.

It was agreed that the Board should employ men who could speak the languages of these people; visit the places where any considerable number of them lived, or were employed, and devise means whereby they could be supplied with preaching under the direction of the various Presbyterial and Synodical Committees.

Nothing definite has yet been undertaken in this Synod.

In this connection we would call special attention to a book written by Rev. Samuel McLanahan, of Lawrenceville, N. J., formerly the Chairman of our Sustentation Committee, entitled "Our People of Foreign Speech." Mr. McLanahan was a member of the Conference, and the book was prepared at the suggestion of the Board of Home Missions, and is a mine of valuable information, and should have a wide circulation.

The Bohemian work in the city of Baltimore is of special interest. There are 113 communicants in the church and an enrollment of 242 in the Sunday School. A kindergarten is carried on during the week. The pastor, Rev. Vaclav Vanek, publishes a Bohemian paper, which has a considerable circulation throughout the country. A branch Sunday School was organized within the year at Curtis Bay, near the city, where there are manufactories and coal piers and where many Bohemians are employed. Mr. Vanek also visits the immigrant ships arriving in the harbor, and looks after the Bohemian Protestants and others of kindred races.

The Presbytery of Baltimore, at its last meeting, made application to the Board of Publication and Sabbath School Work for the support of a Bohemian Colporteur. Mr. Vanek

has the right man ready, one able to speak three or four languages. There is a large Bohemian Colony in Baltimore.

Among the churches aided in the Presbytery of Baltimore four are in the coal regions of Western Maryland, nearly 200 miles from the city of Baltimore.

Over $1,000 of the money drawn from the Sustentation Fund by the Presbytery of Baltimore is expended in the Western Counties.

Last May your Committee held a meeting in Baltimore and had present with us representatives of a number of the stronger churches to consider the resolution of the Synod of last year that we should apportion, as fairly as possible, the five thousand dollars now drawn from the Board of Home Missions, among the churches of the Synod and report to this meeting of Synod.

After full discussion we agreed upon an apportionment among the Presbyteries. Soon after this the Presbytery of Washington City decided that it was not feasible to undertake to raise so large an amount.

On account of this action and the great fire in Baltimore, nothing more was done in the matter.

STATISTICS.

The average attendance of the 52 churches reporting was 3,150. 349 persons united with these churches on profession of faith, and 83 by certificate. The total membership is 3,403. The estimated number in the congregations is 5,200. 39 adults and 202 infants have been baptized. Two new Sunday Schools have been organized. There are 53 Sunday Schools with 4,461 members. Nearly every church has a C. E., Home and Foreign and Aid Society.

Church edifices are estimated at a value of $189,250, and parsonage property at $32,800. Amount raised for repairs was $4,854. Church debts are reported as $12,754, and $9,671 of church debt has been cancelled.

Amount raised for Pastors' Salary was $16,490, and for Current Expenses $7,545.

The amount contributed to Beneficence was $3,392. Nearly all these figures are a slight increase over last year. New work will soon have to be undertaken in some of our growing cities.

RECEIPTS.

There has been a generous response by most of the churches to the appeals for this fund.

New Castle Presbytery has contributed more this year than in any former year, and greatly appreciates the benefit of Sustentation.

The Presbytery of Baltimore paid in	$2,189 91
" " Washington City paid in	1,518 98
" " New Castle paid in	1,156 39
Total from churches	$4,865 28
Interest	88 15
Excess in Bank	5 00
Board of Home Missions	5,000 00
Balance from last year	1,085 26
Total receipts	$11,043 69

We applied to the Board of Home Missions for Five Thousand Dollars and have received it.

DISBURSEMENTS.

To churches in the Presbytery of Baltimore		$4,514 60
" " " " Washington City		1,616 66
" " " " New Castle		3,392 67
Total in aid of churches		$9,523 93
Expenses		194 45
		$9,718 38
Total income	$11,043 69	
" disbursement	9,718 38	
Balance in hand	$1,325 31	

For general information we print with this report the Plan of Synodical Sustentation, adopted by the Synod of Baltimore, October 22nd, 1891:

MANAGEMENT.

The Committee.

The immediate management of the work of Sustentation shall be committed to a permanent committee to be known as the Synod's "Committee of Home Missions and Sustentation." This committee shall be composed of the chairmen of the Home Mission Committees of the Presbyteries, together with one elder from each Presbytery, to be nominated by the Presbytery for the purpose. The committee shall elect its own Chairman and a Sustentation Treasurer for the term of three years.

Its Meetings.

This committee shall meet quarterly. Four members shall constitute a quorum. In case of his necessary absence from any meeting of the Committee, the Presbyterial chairman may appoint some other member of the Presbytery's Home Mission Committee as his substitute. The necessary traveling expenses of its members and officers shall be paid from the Sustentation funds; but no salaries shall be paid to any officer or member of the committee, except by order of the Synod.

Its Duties.

In addition to the usual duties of the Home Mission Committee of Synod, this committee shall be charged with the duty of circulating information concerning the Sustentation work of the Synod; and, in all possible ways, promoting contributions to this cause. The Home Mission Committee of each Presbytery shall submit to this Committee by October 1st of each year a detailed estimate of the amount of money which will probably be required by that Presbytery for the ensuing year, and also of the amount which can probably be raised by that Presbytery for Sustentation. The Synod's Committee shall consider these reports, and shall recommend to the Synod at its annual meeting, the total amount to be provided; the part which each Presbytery, in view of its financial ability, should be asked to raise; and the sum which should be allotted to each Presbytery for its use.

CONTRIBUTIONS.

Contributions to Synodical Sustentation shall take the place of those heretofore made to the general cause of Sustentation. Each congregation is enjoined to take, at least, one annual collection for this cause, in addition to the annual contribution, which each is expected to make to the Board of Home Missions. All money collected for Sus-

tentation shall be forwarded to the Treasurer of the Synod's Sustentation Fund. If the sum raised is not sufficient to meet the needs, the Committee are directed to apply to the Home Mission Board for assistance.

GRANTS.

The power to make grants to particular churches shall rest entirely with the Presbyteries, and they shall be made under the following conditions:

1. All appropriations shall be first considered and reported upon by the Presbytery's Home Mission Committee.

2. They shall be granted only upon a two-third's vote of the Presbytery, and the vote shall be taken by ballot.

3. In ordinary cases, aid shall not be granted for more than one-half the salary, nor to a church which does not contribute to the salary an average of, at least, five dollars per member.

4. The minimum salary of those aided shall be $700 and the maximum $1,200.

5. Sustentation pastors or supplies shall report quarterly, on the first of January, April, July and October, to the Home Mission Committee of the Presbytery, and this report should be accompanied by a certificate from the Church Treasurer that the church has paid its proportion of salary for the quarter. Upon the receipt of such report, the chairman of the Home Mission Committee shall issue an order for the salary due.

6. Every church under Sustentation shall take a collection for all the Boards.

DISBURSEMENTS.

The Stated Clerk of Synod shall certify to the Sustentation Treasurer the amount each Presbytery is entitled to draw, and money received shall be credited pro rata to each Presbytery. The Treasurer shall pay orders drawn by the Chairmen of the Home Mission Committees of the Presbyteries, which orders shall be drawn quarterly to those entitled to them. The Chairman of the Presbytery's Committee, by order of the Committee, may draw money to pay temporary supplies, in particular instances.

The fiscal year shall begin October 1, and all commissions shall terminate on that date.

Any unexpended balance to the credit of any Presbytery at the end of the year, shall return to the common fund.

RESOLUTIONS.

We recommend the adoption of the following resolutions:

1. That the Synod recognizes with approval the general interest shown this cause by pastors, sessions and people, and directs all church officers, who have not been accustomed so to do, to present this cause fully and earnestly this year, and expects all churches to meet, at least, the full amount apportioned to them, as an act of loyalty, not only to the Synod, but to the cause of Christ within its bounds.

2. That churches taking a special collection for this object are advised to do so in March, and all churches are requested to forward their offerings not later than July 1st.

3. That the pastors and officers of all churches receiving aid are enjoined to use their utmost efforts to reduce annually the amount of aid asked, agreeably to their promise made in the application; and the Presbyteries and their committees be directed, if necessary, to enforce such reduction.

4. All churches receiving aid from this fund are expected to take up collections for all the Boards.

5. That the churches of the Synod should raise during the next year, not less than $6,000; of which those in the Presbytery of Baltmore should give, at least, $2,800; those in the Presbytery of Washington City $2,100; and those in the Presbytery of New Castle $1,100.

6. That the committee be directed to apply to the Home Mission Board, for sufficent additional funds in bulk, to fully provide for the mission work of the Synod, until such time as the direct contributions to Sustentation can be so increased as to suffice for the purpose.

7. That this report and the Treasurer's statements accompanying it, be published as an appendix to the printed minutes of Synod.

Respectfully submitted by order of committee,

W. H. LOGAN, *Chairman.*

TREASURER'S REPORT, 1904.

NOTE—The Treasurer would call especial attention to the excess of $5.00 now in bank unaccounted for, and which is shown in the body of the report. All the books and papers connected with the treasury were entirely destroyed in the fire of February 7th, 1904, and it was with great difficulty that he succeeded in bringing order out of what might be termed "chaos."

This excess is undoubtedly a single contribution, and the treasurer will deem it a favor if the church that contributed this amount, and finds it not credited, will immediately report to him.

D. C. AMMIDON, *Treasurer.*

Schedule No. 1.—Showing Receipts Oct. 10, 1903, to Oct. 15, 1904.

General Fund:		
From Churches, Baltimore Presbytery.....	$2,057 56	
" S. S. " "	64 14	
" Y. P. S. " "	10 29	
	$2,131 99	
Special Gifts:		
For Bohemian Work.....	37 92	$2,169 91
General Fund:		
From Churches, Washington City Presbytery..	$ 998 92	
" S. S. " " " ..	27 00	1,025 92
General Fund:		
From Churches, New Castle Presbytery.....	$1,130 26	
" S. S. " " "	15 13	
" Y. P. S. " " "	1 00	
	$1,146 39	
Special Gifts:		
Rev. W. H. Logan.....	10 00	1,156 39
		$4,352 22

Schedule No. 2.—Home Mission Board.

1904.		
January 6, to Cash	$1,250 00	
April 2, to Cash	1,250 00	
July 5, to Cash	1,250 00	
October 5, to Cash	1,250 00	
		$5,000 00

Schedule No. 2.—Baltimore Presbytery.

	Churches.	S. S.	Y. P. S.	Total.
Annapolis	$ 17 00			$ 17 00
Ashland	12 00			12 00
BALTIMORE—				
Abbott Memorial				
Aisquith Street	7 20		*10 00	17 20
Babcock Memorial	15 00			15 00
Bohemian	10 00			10 00
Broadway				
Brown Memorial,	750 00			750 00
" " Barton				
Calverton				
Canton	12 00			12 00
Central	45 75	5 00		50 75
Covenant	5 00			5 00
Faith	22 00	28 14		50 14
First	750 00	5 00		755 00
Fulton Avenue	5 00		2 00	7 00
Grace	5 00			5 00
Hampden	5 00			5 00
Lafayette Square	36 35	3 00		39 35
Light Street	20 00	10 00		30 00
Madison Street				
Northminster	42 07			42 07
Ridgely Street				
Roland Park				
Reid Memorial				
Second	60 00			60 00
Walbrook				
Waverly		10 00		10 00
Westminster	3 00			3 00
Brunswick	8 00			8 00
Barton	10 00			10 00
Bel Air	12 35			12 35
Bethel	16 71		8 29	25 00
Catonsville	*15 00			15 00

Chestnut Grove	13 85	3 00		16 85
Churchville	9 35			9 35
Crisp Memorial	5 00			5 00
Cumberland				
Deer Creek, Harmony	8 63			8 63
Ellicott City	5 50		*12 92	18 42
Emmittsburg	15 00			15 00
Fallston				
Franklinville				
Frederick	10 00			10 00
Frostburg	10 00			10 00
Govanstown				
Granite				
Grove	15 00			15 00
Hagerstown				
Hamilton				
Havre de Grace				
Highland	15 00			15 00
Lord				
Lonaconing	10 00			10 00
Midland				
Mill Run				
Mt. Paran	8 00			8 00
New Windsor	8 80			8 80
North Bend	5 00			5 00
Piney Creek	12 00			12 00
Randallstown				
Relay	10 00			10 00
Sparrow's Point	10 00			10 00
St. Helena	5 00			5 00
Taneytown	12 00			12 00
Williamsport				
Zion				
	$2,072 56	$64 14	$33 21	$2,169 91

Amounts marked thus * are for Bohemian Work.

Roland Park contributes $20 00 too late for listing in this report.

Schedule No. 2.—Washington City Presbytery.

	Churches.	S. S.	Y. P. S.	Total.
Anacostia, Garden Memorial				
Boyd's	3 00			3 00
Clifton	3 00			3 00
Darnestown	12 00			12 00
Eckington	25 00			25 00

Falls Church	9 48		9 48
Falls Church, Ballston			
First Church, Alexandria Co			
Hermon	3 00		3 00
Hyattsville	10 28		10 28
Kensington	18 00		18 00
Lewinsville			
Manassas	15 00		15 00
Neelsville	11 00		11 00
Prince William			
Takoma Park	6 38		6 38
Vienna			
WASHINGTON—			
Assembly	23 00	27 00	50 00
Covenant	450 00		450 00
Eastern	35 00		35 00
First			
Fourth	30 00		30 00
Fifteenth Street			
Gunton Temple Memorial	20 78		20 78
Gurley Memorial	8 00		8 00
Metropolitan	150 00		150 00
New York Avenue			
North	1 00		1 00
Riverdale	1 00		1 00
Sixth	55 00		55 00
Washington Heights	5 00		5 00
West Street Georgetown			
Western	34 00		34 00
Westminster Church Memorial	70 00		70 00
	$998 92	$27 00	$1,025 92

New York Avenue Church contributes $450 00 too late for listing in this report.

West Street, Georgetown, Church contributes $43 06 too late for listing in this report.

Schedule No. 2.—New Castle Presbytery.

	Churches.	S. S.	Y. P. S.	Total.
Blackwater	5 00			5 00
Buckingham	25 00			25 00
Bridgeville	15 00			15 00
Christiana	5 00			5 00
Chesapeake City	20 00			20 00
Cool Spring	10 00			10 00

Church Hill, Trinity				
Delaware City	9 07			9 07
Dover	12 86			12 86
Drawyers	15 00			15 00
Eden	5 00			5 00
Elkton	232 92			232 92
Farmington	9 00			9 00
Felton	10 00			10 00
Forest	7 55			7 55
Frankford	5 00			5 00
Federalsburg				
Green Hill				
Grace, Kennedyville	15 00			15 00
Georgetown, Md	5 00			5 00
Georgetown, Del	5 00			5 00
Gunby Memorial	5 00			5 00
Harrington	10 00			10 00
Head of Christiana	15 00			15 00
Lewes	15 00			15 00
Lower Brandywine	25 00			25 00
Manokin				
Milford				
Makemie	14 00			14 00
New Castle	96 06	3 81		99 87
Newark	42 20			42 20
Ocean View	5 00			5 00
Pencader	30 00			30 00
Pitts Creek	20 00			20 00
Port Deposit	15 00			15 00
Port Penn	15 00			15 00
Perryville	10 00			10 00
Rehoboth, Del				
Rehoboth, Md	5 00			5 00
Rock				
Red Clay Creek	7 00			7 00
St. George's	25 00			25 00
Smyrna	10 00			10 00
WILMINGTON—				
Central	77 75	9 32		87 07
First	15 00			15 00
Elsmere	5 00			5 00
East Lake	12 10	2 00	1 00	15 10
Gilbert	3 00			3 00
Hanover Street	25 00			25 00

Olivet				
Rodney Street	40 00			40 00
West	40 00			40 00
West Nottingham	50 00			50 00
White Clay Creek	15 00			15 00
Wicomico	46 75			46 75
Worton	5 00			5 00
Zion	20 00			20 00
Rev. W. H. Logan	10 00			10 00
	$1,140 26	$15 13	$1 00	$1,156 39

Schedule No. 3.

To Balance, October 10, 1903		$ 1,085 26
Receipts, as per schedules 1 and 2	$4,352 22	
" Home Mission Account	5,000 00	
Interest on deposits to October 1, 1904	28 15	
" " Con. Gas 6% Bond	60 00	9,440 37
		$10,525 63

Cr.

BY DISBURSEMENTS.

Baltimore Presbytery:		
Annapolis	$200 00	
Bohemian	779 50	
Barton	200 00	
Brunswick	410 00	
Canton	350 00	
Covenant	400 00	
Curtis Bay	25 00	
East Baltimore Mission	15 00	
Earliegh Heights	10 00	
Fallston	125 00	
Franklinville	100 00	
Frostburg	250 00	
Hamilton	400 00	
Hampden	300 00	
Highland	200 00	
Lord	55 00	
Mt. Paran Field	300 00	
Relay	87 50	
Sparrow's Point	200 00	
St. Helena	107 60	
		$4,514 60

Washington Presbytery:			
Ballston	225 00		
Boyd's	200 00		
Clifton	100 00		
Eckington	250 00		
Garden Memorial	300 00		
Hermon	100 00		
Lewinsville and Vienna	125 00		
Manassas	250 00		
Riverdale	66 66		
		1,616 66	
New Castle Presbytery:			
Bridgeville and Farmington	200 00		
Christiana	196 00		
Chesapeake City	90 00		
Drawyers	200 00		
Elsmere	150 00		
East Lake	250 00		
Frankford, Blackwater and Ocean View	225 00		
Gilbert	250 00		
Georgetown and Cool Spring	225 00		
Harrington and Felton	200 00		
Olivet	250 00		
Ocean City and Eden	200 00		
Port Penn	180 00		
Pencader	180 00		
Perryville	200 00		
Rehoboth, Md	16 67		
St. George's	200 00		
Westminster, Worton and Grace	180 00	3,392 67	9,523 93
			$1,001 70
Expenses as per vouchers			194 45
			$ 807 25
Add excess in bank, as per note attached			5 00
			$ 812 25
Expenses as per vouchers:			
Printing, Postage and Stationery	92 60		
Tin Box for Treasurer's use	1 50		
Rubber Stamp	35		
Clerk Hire, Chairman	50 00		
Clerk Hire, Treasurer	50 00		
		$194 45	

Examined and found correct.

FREDERIC L. MOORE,
JOHN J. HAYES,
Committee.

Baltimore, Md.,
Oct. 18th, 1904.